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Whence Comest Thou?
Whither Goest Thou?

LEONARD W. A. LUCKEY

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Whence Comest Thou? Whither Goest Thou?

A very comprehensive treatise on creation and the endless progression of life as is clearly seen, through science and religion

By the

REV. LEONARD W. A. LUCKEY, Ph.D.

NEW YORK, N. Y.

Author, "The Call of God," "Christ's Golden Rule," "The Science and Philosophy of Life," etc.

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Whence Comest Thou?
Whither Goest Thou?

A faithful representation of the

TRUE DIGNITY AND DISTINCTION OF MAN

Showing the great difference between the human and animal creation, and noting the reasonable evidences for

THE HUMAN IMMORTALITY

An earnest effort is here made for the combining and harmonizing of modern scientific thought and the theory of creative, progressive evolution with the Divine revelation and bible-cosmogony, and thus leading the world's best thinkers together for the advancement and future glorification of all mankind.

In His Image

And His Likeness

The Light of Life and Immortality

Part First

Whence Comest Thou?

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Whence?

THE life of mankind upon earth is real. It is indeed earnest. And if in the great struggle for existence only the fittest survive, then he who thinks that life is a pleasant stroll will find that it is an arduous race with no saunters but one onward continuous struggle. In order to win out successfully a man must have a clear vision and a fixed purpose. Every weight and hindrance must be laid aside and the goal kept constantly in view that the purpose may be pushed to perfection.

The world deserves the very best that a man can give, and we all owe it to ourselves and the nation of which we are a part to press forward and onward with undivided interest and intensity toward the goal of true certainty. The individual race here on earth is not very long. In fact it is very short. The time of our sojourn here is but small in comparison to that of eternity.

We should, as Bryant in "Thanatopsis," says:

"So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

And, it is just so, that, when in the course of human events, it becomes necessary to our better understanding of things, both human and Divine, through the more perfect knowledge of those natural and revealed truths which are to be found in the creation of the universe and the genesis of man, it then becomes us as intelligent creatures struggling after the eternal life, to open our minds and hearts to an earnest consideration, from both the material and spiritual, by and through the scientific researches of nature and the exegetical and scholastic interpretation of the scriptures, for the greater enlightenment of ourselves and our fellow men,

as to what is really declared in the bible and revealed in nature.

Any person undertaking so great a work as that of assisting the world to a better enlightenment, should first put himself in the right attitude by breathing forth in true sincerity the "Student's Prayer" by Lord Bacon, one of the world's greatest thinkers, which says:

"To God the Father, God the Word, God the Spirit we pour forth most humble and hearty supplications that He, remembering the calamities of mankind, and the pilgrimage of this our life, in which we wear out days few and evil, would please to open to us new refreshments out of the fountain of his goodness for the alleviating of our miseries. This also we humbly and earnestly beg, that human things may not prejudice such as are Divine; neither that from the unlocking of the gates of sense and the kindling of a greater natural light, anything of credulity or intellectual might may arise in our minds towards Divine Mysteries: but rather that by our minds thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the Divine oracles, there may be given unto faith such things as are faith's."

In undertaking such a work as this we must have faith in the exact truth of the existing

things and in the wisdom and ability of the human mind to discern them and disclose them to view, else we might as well remain forever silent concerning them.

And we might as well preface what we have to say with the statement of fact that the world at the present time has no constructive system of theology or of the natural sciences; that is, she has no universal clearing house in which to register the best thoughts and the more reasonable interpretations of the scriptures and better expositions of the Divine revelations, and in which to record and hold fast those greater gains made through the help of the advanced sciences. Mankind is thus deprived, in a large degree, of the advantage of abrogating those errors which have been made in the past through ignorance, and also of faithfully recording those brighter and better conceptions that are to be had through our greater enlightenment.

At this present time, as we look round about us, we see that a part of both the religious and scientific world is sick and in need of something to relieve it of its narrowness of thought and expression. There is seen an apparent lack of

that broad-mindedness which in its wisdom would enable men to see the truth as it is and relate it as seen, and free the world of its perverted thought and speech.

Realizing this keenly and having the full knowledge of the present state of unrest among the civil and religious bodies of the world, the writer approaches the very deep, vital and fundamental subject, **WHENCE COMEST THOU?** and **WHITHER GOEST THOU?** with a great degree of solicitude.

Say what we may and excuse it as we will, it is seen that many of our scholarly men, men of science and the clergy, together with teachers and students have taken on much of the present day contagion and talk foolishly, and even vehemently, on the OPPOSITION OF SCIENCE AND RELIGION, when the truth is, and they all very well know it, that the facts of science and the Divine revelations can not be at variance. It can be declared with certainty that whenever and wherever the Word of God (the bible) and the natural sciences come together, are set forth clearly, concisely and correctly, they do, they

must, and ever will be found to agree and harmonize perfectly.

In our zeal, we should not forget that we are, at best, but men and to err is human. It must be admitted by us all that great and good men have made mistakes on both sides the equation. Formerly, we are quite certain, that the whole religious world, in many things thought as a child and spake as a child; and our intellectual men then looked upon the world as a collection of independent forces. The learned Greeks were seen to stress this greatly. But science in her more advanced stage has shown the correlation, interdependence and interaction of force, and established for us the broader conception, the unity of all force, thus reaching the same conclusions of many of the greater religious teachers.

We can but observe that man is a religious creature and that his religion does not spring from the dust of the ground, but from the Divine breath of his Creator. There can be no mistaking the fact that mankind is religious and that man wherever found has exhibited the worshipful spirit; being thus constituted from the

beginning by the intelligent Creator whom he recognizes as the infinitely wise God.

That such a wise Being exists can well be accepted by us, since there is no truth conceived of that could be more certain. Such a Being is universally acknowledged, and is likewise worshipped by all mankind in some manner or way. Indeed, it would seem that any one who knows himself, who has the conscious knowledge of his own personality, could not look intelligently upon the course of the known universe — the external nature about him — and observe the intelligible order, which pervades the infinite multiplicity and heterogeneity of events and makes the Natural Sciences possible, without at the same time seeing the presence of the personal, intelligent Spirit.

It is the common observation, that the ignorant, unlettered and untutored learn by visual notice and by reason (their good common sense) that behind the phenomena of nature there is a Cause. That back of the transitory things which are seen there is an Eternal. To any mind that is properly adjusted it is certain the Creator must come before his creation, and the

Author of nature before the order that is revealed in the works. Anyone conscious of his own actions, who knows himself to be the author or cause of something done, could not help, on seeing these things in nature, but believe in a personal Creator who is the intelligent First Cause.

Herbert Spencer has put the thought in an axiom which says, "Midst all the mysteries by which we are surrounded, nothing is more certain than that we are in the presence of an infinite and eternal energy from which all things proceed." And so soon as we set out to intelligently study this energy we discover that it is intellectual. We find that there is thought in it all. Behind all the phenomena of life there is seen thought-relations. We are sure that the things did not just happen, but that they were actually thought out and combined thus intelligently in a perfect unity; and we recognize it as the *"System of the created things"* and we are pleased to call it the UNIVERSE.

As intelligent human beings, the students of nature and the natural sciences, on seeing the adjustments and the continuity of the physical

causation, abounding in unbroken order through every sphere of mechanical, chemical and vital action of the created universe, we can not help but believe that God is, and that He is not only the First Cause but the ever-living and ever-acting energetic Being.

To admit, as some do, of an unknown, self-existent First Cause, and perceive of an unconscious force or energy and make it the groundwork or basis of all life and being and denominate it the God of the universe, is really to deny the personality and being of the truly Wise God.

Persons holding such views might dislike being called atheists, but they nevertheless are. God is, as to genus, an intelligent personal Spirit. He must be such in order to be the equal to man and be the father of the human spirits —the creator of the creatures made in his image —and who are of the same genus. Anyone failing to recognize this fact, denies the truth of the infinite, eternal, personal Being: denies God, and should expect to be called atheistic, whether accepting or rejecting the Divine revelation.

Any live bible student can not help but observe that the Divine revelation was given to man, not at once, but through a long list of prophets and inspired men, during a multitude of years, and through the Divine Logos Jesus Christ. And that it was continued by the Apostles and followers of Him in a progressive and perfect way with unity of character and in sublime harmony. God is therein seen, not only as the First Cause, but the ONE GREAT EVER-LIVING LORD, acting in and through all his subjects in all second causes.

And when we examine nature it is clearly seen that the works of creation grow continuously through the evolution of germs within by some internal force, so that, notwithstanding the multiplicity of interacting forces and their diversity in the physical universe, there is a continuous directing and influencing towards a certain end. And on the other hand, it is manifest in the religious world that God works in and through men "both to will and to do of his good pleasure" while He is at one and the same time working in and through all nature toward the one same end, namely, "*His own glory.*"

And here let it be observed that this does not take from men their own freedom to work and to do as they may choose; neither does it rob God of His personality as is pantheistically done in declaring the universe in its totality God, and making morality and religion impossible. The rather, it goes to show us that God is the First Cause, our personal Creator and Father, as well as, the constant and abiding support and the actuating basis of all second causes. He is the personal force and being who acts from within and from without on every thing, and the Being in whom we, His intelligent creatures, have our life and being. And it is His immanence and transcendence that affords us as His rational creatures the rational basis for His supernatural acts, and which make miracles become nothing more than the natural work of God that is transcendent (above nature) and which is so easy of belief that it need not disturb or distress any one; for it is in no wise opposed to nature or any of the natural sciences.

As I have remarked before, all peoples of the earth, all personal, rational creatures that have

lived upon the earth, are by nature religious. A man's religion may very justly be termed that which is the highest activity of his real self. It comprises the whole of the person in the three parts of his very nature, that of thinking, feeling and willing. It is a primary fact, the basic truth of the human nature, to seek after God, and we see this expressed in thoughts, feelings and actions. Religion is the mother of devotion, the father of all piety and worship. It is inherent in mankind, and of all the created life it belongs inherently to man alone. It is the integral part of the human nature. God created mankind, "Male and Female" religious beings. Mankind is, therefore, not only "created equal" as our fathers of America declared in their forming of the Constitution of States, but he is actually made the "*partaker of the Divine nature*" in his creation and his very being.

It is true, sin may have entered in and death by sin because of the transgression, but man is not left soul-less or God-less. Driven from the face of His Holiness the Creator, he nevertheless took with him the Spirit of the Divine

breath and carries along with him the voice of conscience, the sense of ought; and though he may seek to stifle the voice and refuse to obey the sense of the soul, yet is he continually drawn Godward by the Spirit of light and love. By his physical instincts and passions he may feel that he is linked unto the lower type of animals, but he nevertheless feels and knows that he is attached to his Creator in all things good, and especially as to the Divine and immortal; and these make him go constantly groping after God if haply he may find Him. This truth is seen and felt very generally by all mankind. It is manifestly seen in men and nations seeking after God even though He is otherwise wholly unseen and unknown to them.

Men have attempted a philosophical definition of religion, this nature exhibited in mankind, and they have declared it to be a "belief in the reality of the super-sensible." But while it is that it is much more. That grand old man Plato, four hundred and twenty-seven years before Christ, said, "Religion is the becoming as like God as possible." But while this is so it is indeed much more, for we all know that the

attempt at copying is not the yielding of one's whole self, soul and body, unto God. Spinoza in the seventeenth century after Christ expressed it as "The merging of men into the universal substance through love," and Schelling made it "The union of the infinite with the finite," all of which is very good if not pantheistically done. It can be done only through the image of God in creation and the restoration of the lost likeness (holiness) through a personal redeemer such as is revealed to us in the person of the Lord Jesus Christ.

While religion, in the general sense, may be said to be the sum of the relations which man sustains to God his Creator; yet in the more classic sense it is the science of man's true spiritual life in its onward progressive development. In order, therefore, to a better knowledge and a more perfect realization of it, there should be less controversy between the different schools of thought, the so called Modernists and Fundamentalists, and a more prayerful and exegetical as well as classic study and unfolding of the truths Divinely revealed and those actu-

ally found to exist in the matter of fact beliefs which are scientific and practical.

We should by all means continue our kindly and considerate discussions of personal and divergent views; do it with skill and in an educational and scientific manner, and with the spirit of true love for the good of humanity: but we should, at the same time, lessen our unwholesome and ungenerous attacks which have been engendered largely through gross suspicion; and we should quit the use of acrid controversy, the biting invective and insolent sarcasm which never gets men anywhere and is of no avail, whatever, save it be to show to the world the disgusting and deplorable state of the human mind and heart.

It is to be expected that the editors of certain newspapers and those magazine publishers who desire such news for financial gain, and the men and women who court open notoriety and publicity will seek to keep the fire of dissension burning; but all who love righteousness and would have the truth prevail will stifle it and help put an end to it.

As Malachi the prophet hath said, "Have we

not all one father? hath not one God created us?" (II. 10). Then why should not our brotherly love constrain us, and with due respect and charity for all, we be found putting forth greater efforts that all science and religion be lent toward a more perfect, practical and progressive interpretation of the scriptures and a much more religious science than actually prevail at present. It is to be sincerely hoped by us all that the large sum of money now being raised by the good people of the land for pure and proper research work, and which is being championed by such noble and strong-minded men as Herbert Hoover, Charles E. Hughes, John W. Davis and others will shortly lead to a much better knowledge and understanding in both science and religion, and will in the end accomplish the much looked for and much needed good to all humanity.

There could be no greater question ever proposed by man to man than that of **WHENCE COMEST THOU** and **WHITHER GOEST THOU?** And if it is ever going to be answered correctly and fully, and clearly determined by mankind, then it must and will be done in and

through the combined efforts of science and religion.

Science and Religion

We know it is the work of the common intelligence and the office of science to deal with facts and not with inferences or speculations. And so, in our search after the truth we must employ them freely and should make the very best use of the facts of both science and religion. We should make good use of the sciences in all our intellectual pursuits whether we are professedly christian or not, and we should especially insist on science at every juncture in our investigations of nature.

The honest seeker after the truth knows full well that by his scientific investigations in nature he will be led to discover many otherwise hidden truths which will be of helpful advantage to him and his fellow men.

And every honest christian is firm in the conviction that when the true facts in nature are revealed and known to a certainty, and when science has been rightly and justly applied to the bible statements of the truth of history,

anthropology, archeology and cosmogony it will the more fully confirm his faith therein and the more completely establish the Divine inspiration of the scriptures. The true religionist has perfect faith in his God as the Divine revelator, the Absolute First Cause, the Creator of the heavens and the earth; and as such he is fully persuaded that his God will *prove* Himself in His Word and in His Works to the complete satisfaction of each and every honest seeker after the truth. He is not afraid, in the least, of any scientific theory so long as it busies itself in the love of the truth and in searching after the facts, and does not give itself over to philosophies and that which is wholly of a speculative character.

Religion is the divine science. And as to her own natural development has been, is now and ever shall be recognized as a progressive science. There was first the shadow and then the substance. First the prophecy and then, in time, the fulfillment. Everything in the Old Testament scriptures foreshadowed that in the New. The Old Testament gave the outline of the coming Messiah and shadowed Him forth as "A lamb

led to the slaughter'' while the New Testament brought him forth of a virgin, put in all the necessary colors and gave it the actual light and expression making the whole picture real, living and complete. There can be found no discord, no missing link, but one rich full tenderness of wonderful life and power that otherwise had been truly impossible.

As is shown by the Word of God in the beginning, there was the promise of enmity between the seed of the first woman and the Evil one (Gen. III. 15) and the declaration as to the results in time; and from that very moment the hostility commenced and continued in the natural descendants; the ''seed of the Evil one'' being manifest in the posterity of Eve (the mother of all living) from their having imbibed the evil spirit and inclined unto his rule (see Matt. XXIII. 33, and 1 John III. 10) and the ''Seed of the Woman'' did signify those of the opposite character, and in particular the Lord Jesus, who is styled by his pre-eminence *''The Seed''* (Gal. III. 16, 19) and who came to destroy the works of the Evil one (see Heb. II. 14, and 1 John III. 8). It can well be observed that

from the moment the promise was made to the woman, all things began to shape themselves and thereafter wholly tended in the one direction toward the coming Messiah, the "Promised One" who should bruise, that is crush and destroy, Satan's head.

Now it was but natural to expect the truth once revealed would advance and grow, and that the believers would increase and the people expand themselves in every good thought, word and deed.

And when the people became so wicked that the floods came and swept the greater part of them away, we find that God established the covenant with righteous Noah and his seed after him (Gen. IX. 9) and then at a still later date with faithful Father Abraham and his seed (Gen. XII.).

And after the fulfillment of the promise in the coming of Christ, we find that Paul, the Apostle, in his epistle to the Hebrews, calls their attention to this, saying, "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And we

all do well to note his words and give heed to the progress. That there is an advancement in thought and an enlargement of the Word spoken is clearly seen. How greatly enriched are the positive commands of Christ, when He says, "Love your enemies," "Do good unto all" and "Whatsoever ye would that men should do to you do ye even so to them," from the former negative commandments of Moses and the exacting of an "eye for an eye and a tooth for a tooth" of the former religious teachers? Why, even Christ in his Sermon on the Mount (Matt. V.) has shown us the contrast which reveals the progression and enlargement of the Word and proves that the moral conception of the fathers was but as a star in comparison to that of the blazing sun in his day.

The scriptures themselves make it clear that the degree of religion and the morality revealed in the patriarchs were greatly inferior to that granted by Him to men under the New Testament dispensation through the gift of Christ and the Holy Ghost. And we are assured that men and women living under the NEW dispensation and in this our day under the still greater

enlightenment are expected to live differently and much better, even to the extent of forgiving trespasses and loving enemies and praying for those who despitefully use us.

Oh, if our forebears and the fathers only had known and kept in mind in their day, the exact facts that the revelation of truth given them was not fully and perfectly given for all time, but was first given as a schoolmaster to lead them into the fuller truth and to Christ who was the fulness morally and spiritually; what bloodstained pages of history might have been redeemed from agony and desolation! It makes us shudder and our blood run cold to look back and think of what took place through ignorance, selfishness and intolerance!

Past history confirms the common observation that religion developed in eras the same as geology shows creation to have done. It shows the Patriarchal evolving out of the Antediluvian, and the Jewish out of the Patriarchal while the Jews in turn brought forth the Christian. And then we find it the same with the church under the New dispensation; there was first the Apostolic, then the Fathers, then the

Mediaeval, the Reformed, the Denominational and the Missionary, and they all tending in the one direction toward the Millenial Peace church of the world. Thus it is needless to theorize, speculate or philosophize; all we have to do is to observe and carefully note the facts of the actual developments, witness the truth of history, see the progress and advancement and be fully convinced. And this leads us naturally into the rightful consideration of

Evolution and Christianity

Of the cause that led to the origin of the world, the beginning of all living matter and the genesis of man, it can be said of a truth, we have little or no knowledge except that given us in the Divine revelation. But by postulating matter endowed with animality and the power of hereditary transmission, and with the tendency to vary, which indeed may be said of all matter, it could then be reasonably shown that the interaction between living matter and the surrounding conditions which result in the survival of the fittest would be sufficient to account for the gradual evolution of plants and animals from their simplest form to their more complex form,

and for the phenomena of morphology, physiology and general distribution.

Were we once in the possession of such living matter there would be no need of another origination to establish the physical universe, since our hypothesis postulates the unlimited modifiability of matter.

It must be observed by us, however, that the hypothesis to be true must presuppose that living matter arises out of the non-living. Such a consideration is actually forced, since we are cognizant of the fact, the earth for a very long period of time was in such a hot, liquid, gaseous state or condition that living matter (life of any kind) could not have existed in it. Life during that period, we know, was wholly incompatible with such a state.

WHENCE then came man and the children of men of whom we ourselves are a part? And how shall we account for them or the living matter found to exist? The question of the **WHENCE** is as old as is human thought and the problem can not be solved outside the Divine revelation. It has occupied the mind of man from the earliest antiquity. Traces of it are seen in the

earliest accounts of ancient mythology. I think we are justified in saying that evolution began to appear in such myths as the ancient Parsees when the gods of Ormuzd and Ahriman are said to have evolved themselves out of the primordial matter. And the notion that animals and plants may have come into existence by growth and modification of the primordial germs is as old as is speculative thought and speech.

Much has been said, and much more could now be written, concerning such thoughts and speculations, which were to be observed in all the ages from the very beginning, but the real theory of evolution which we have under consideration, can be said to have commenced in the seventeenth century and proceeded from the general observation and enunciations of such conceptions as that of Descartes, "that the universe, whether living or not living, is a mechanism and as such is explicable on physical principles."

Descartes thought that he had fully divined the mode in the physical universe whereby it had been evolved, and he sought to explain the phenomena of it by deduction from purely

physical laws. This is very clearly shown by the "Principes de la Philosophie," the "Traite de l'homme" and the essay, "Sur les Passions."

The most active follower in his wake was Spinoza, the second great philosopher in the course of the purely rationalistic development of modern philosophy, who argued very much in the same way as did Descartes. Then the Leibnitz doctrine of the continuity led him in a like direction; and Erasmus Darwin followed, in the master contribution to the world of speculation, with his work entitled "Zoonomia" (1794 to 1796) which embraced a system of pathology and a treatise on generation. The essence of this work can well be given in his own words:

"Would it be too bold to imagine that in the great length of time since the earth began to exist, perhaps millions of ages before the commencement of the history of mankind—would it be too bold to imagine that all warm-blooded animals have arisen from one living filament, which the great First Cause endowed with animality, with the power of acquiring new parts, attended with new propensities, direct irritations, volitions and associations, and thus possessing the faculty of continuing to improve by its own inherent activity, and delivering down these improvements by generation to its posterity, world without end?"

And then we find this scientist and evolutionist (Darwin) raised himself up to that great height of mind in speculative thought to which the mind of man is found capable and makes bold to declare, "*That one and the same kind of living filament is and has been the cause of all organic life.*"

But there is no living scientist who believes the doctrine or gives any credence to the thought in the present day. And should any of my readers cherish such fanciful conclusions or delight in such speculative thoughts as to the origin of man or that of the living organisms, he or she is privileged in doing so, and it is safe to say that some books may be found in our American libraries which contain such speculative reading matter which may be consulted at will; but as for me, I have not the time or the inclination to do so, and am not disposed to lead my readers into any such efforts of imagination, except in so far as it may be thought necessary to reveal the actual facts of the past and disclose the more modern theory of evolution and compare it with the revealed Word of God.

In our passing now to the *more modern*

scientific theory of evolution, the manner of the present day thinking, it is well for us to first note those investigations which began to be made of the lowest forms of animal life, by such men as Leeuwenhoek, Swammerdam, Reaumur, Trembley and Bonnet, and which drew the attention of biologists to the gradation in the complicity of organization presented by living beings and which finally culminated in the doctrine of the "*échelle des êtres*" so forcibly presented by Bonnet.

It was thought at that time, that all species of animals and plants could be arranged into a single series; and in such a way, that by sensible gradations, the mineral could be passed into the plant, the plant into the polype, the polype into the worm, and thus step by step through gradually higher forms of life until the very highest that of man was reached.

But as the world advanced in knowledge this theory became wholly untenable. It was seen from the common observation of plants and animals that they fell naturally into groups which were more or less distinct and isolated and that even the species of a genus could hardly ever

be arranged in linear series. It was on such strictly anatomical and embryological grounds that Cuvier and Von Baer, respectively, proved that even animals can not be arranged in a single series; but that there are several plans of organization observed among them, no one of which, in its highest modification leads to any other.

And as all subsequent research into the structure of plants and animals only confirms the truth of this, science having thus set her seal to it at least in principle, it should be considered fixed.

The scientific mind is no longer lending itself to such fanciful speculations or following after such theories of philosophizing, but is extending itself more closely to the discoveries of facts and to the evolution theory in the department of science. Our scientists are coming more and more to regard that evolution under such speculative considerations has no science, or facts of science, to begin with, and that it could not hope to become any stronger than its first link which is a postulate and inference; and that which is devoid of the scientific basis cannot speak to the

world with any degree of authority without scientific facts and so they are acknowledging the great First Cause while seeking and searching for the hitherto undiscovered facts of nature.

The field of the evolutionary scientist is the world; and as an investigator he has at his command the very best instruments and the far advanced and greatly enlarged powers of scientific research for the discovery of the facts and the processes and development of them together with their more perfect illumination, and what shall be done in the near future in this line that will be of interest and help to enlighten mankind into the fuller knowledge of the creation and actual development of the universe no one can say. But this we all do know, that our people as a nation are christian; believe in a personal God; believe that the scriptures of the Old and New Testaments are the word of God; believe that the earth belongs to Him for He made it; and further, they are assured that they can all stand together as one man, with open mind and heart and wait complacently for all the facts that science can bring and whatever

worthy or helpful contribution the theory of scientific evolution can bestow.

We are quite sure that America, together with the other religious nations of earth, is ready, at the present time, to acknowledge that scientific evolution (organized causation) reigns extensively, if not generally, over nature; but it would be very foolish, if not wholly inexcusable and even sinful in her, to believe in, or accept with silent grace, the gross assertion that such evolution supersedes all the other natural powers and even God himself.

Great, therefore, as we hold scientific evolution to be, we all must admit that she did not intelligently organize nature. And neither can she of herself account for the beneficent order and the special arrangements of the universe. In justice, therefore, to the very cause which she would represent to the world in a scientific manner and the theory which she would present, it must be said that the historical evidences from the beginning, and the actual processes and evolvements of the work itself show conclusively that no mass of molecules acting according to mechanical laws ever has or can produce

such a phenomena as the universe. It is a well authenticated and established fact (one which can no longer be held in question) that it is beyond the power or possibility of dead matter, through any manner of the laws of motion or action, to produce life. And could we find proof, which we can not, that there was life implanted in an original atom, still would we be left to account for that life, a thing which can not be done by any known system of mechanical action or any theory of evolution be it ever so scientific.

Now there may be, and doubtless are, some evolutionists who think and say, that given the germ with the spark of life in it, there could be evolved from it all the species of plants and animals and even man himself. They may be disposed to acknowledge God as the great First Cause, or deny Him and leave Him entirely out of consideration in their evolution theory. They may be pleased to represent the whole process of evolutionary development by that of the tree with its roots, divided trunk with forks and branches, and while we are not inclined to trouble them or take the least exception to their

mode of process and comparison, yet we are compelled to call attention to their "if" and stress the fact, that "if" given life, and "if" favored with such processes as are actually thought out and arranged in nature, and "if" favored thus with the bio-plasmic cell it would be possible to produce the others and perhaps vary and multiply their kind, just as history has shown us that all mankind has been produced from a single pair, Adam and Eve, the "male and the female." This is very simple, is it not?

Then there are other evolutionists who think and say that man came from some "missing link" for which they have been searching for ages, which link came from the ape or monkey tribe, and the monkey tribe came from the reptile, the reptile came from the fish, the fish from the sea-squirt, the sea-squirt from the maggot and thus down to the single atom of matter, the very first germ which somehow was spontaneously generated. They are all pleased to make the time of the first life (or generating) so very long ago, and the mechanical development forward of such immense duration, as to be almost incomprehensible to the mind of man, and yet,

it is sad to say, history has not had the time to record it, or the philosophies of life to disclose it, and neither have intelligent human beings ever witnessed it nor found the missing link, any more than they have seen the jack turn into a horse; and in breeding the jack with the mare have always found that it produced a hybrid (mule) offspring which is sterile and in no wise capable of propagating itself. Thus it is clearly seen that the great First Cause has ordained the order of kind in propagation and established certain boundaries among the species.

Now it would be unkind and unjust in me to give the impression that such evolutionists as I have spoken of represent the belief of the great men of Science, or even the sentiments of the great mass of intellectual and educated people of our America or of the Old World, for it is indeed not true.

When brought face to face with the facts, evolution can not explain the, even yet unto her, unexplainable origin of life or the **WHENCE** of man. She can only presume, as did Erasmus Darwin of old, that life existed in a filament, or a firemist, or an original atom, none of which

can be accounted for seeing that it takes LIFE TO PRODUCE LIFE. We are compelled, therefore of necessity, to seek life, the first life, in a higher source than that of dead matter and can find it alone in God. Let us reason as we may and say what we will, it has never been seen or found possible for mechanical action to engender thought or for chemical action to make matter conscious. Electricity can not make dead matter reason, and no difference how we conclude that man was first formed, whether "out of the dust of the ground" by some direct act, or by the much longer process through a period of evolutions in gradation, yet is there required a much greater power than that of mechanical or chemical action to give him the living intelligence and the moral discernment which we find him to be in the actual possession of at the present time.

In defense of the Divine revelation, it is but just to say, that the bible, which is the known and acknowledged guide to religion and christianity, does not, and never did claim to be a work on science or even dedicated to the sciences; but its truth is set forth very clearly

as the Revelation of God in Creation, appealing to the intelligent soul of the creature and for the strength and spiritual life of the believer.

I think we should ever keep this in mind, and as reasonable creatures should at least be consistent in letting the bible tell us WHO made the universe, while we are asking science with her theory of evolution and geology to better inform us of HOW it was and is being done.

By referring to the Divine revelation we find, that, "In the beginning God created the heavens and the earth," for this is the very first thought enunciated by the Scriptures. And we find no mention made, not even an inference, as to WHEN that beginning was. It would seem that there is space, great space, wisely left by the Creator, for Science to make her discoveries. She is permitted to go back into the remoteness of time and find out all she can concerning the HOW, through the omission which gives her permission without interference or fear of casting any discredit upon the work of the Almighty; and is really assured by it all, that she can never get further back than that first "beginning" made mention of in the very first statement of

the revelation. And the statement even goes further still, and says, "And the earth was without form, and void, and darkness was upon the face of the deep." And this leaves it to science to find out by proper research and studious investigations just how this was, and just what length of time the earth was in its forming.

We might multiply words without measure, but suffice to say, that too much has been said, concerning the genesis of man and the earth and the origin of the Species, which is devoid of scientific proof and fully destined to remain so. It must be said, for it is quite generally admitted, that notwithstanding our enlarged and enhanced advantages in science, and our extensive researches and investigations into nature, we are very largely destitute of the actual and absolute truths concerning the beginning of things, the origin of life, the **WHENCE** of man, and can not be certain as to the transmutation of the Species.

It was Charles Darwin, the kin of Erasmus, who advanced the theory of evolution at a time when the world was ready and waiting for it, indeed ripe for the harvest; and mankind took

to it, somewhat as ducks take to water, and the doctrine that the action of environment and natural selection had brought about the changes from one species to another was heartily welcomed and some went so far as to say (or at least surmise) that man was a descendant of the lower type of animals. That there is no evidence whatever for such supposition goes without saying, and men of science are fully conversant of the fact.

It is the lack of such evidence that causes men to shrug their shoulders in the present day. And it is for just such want of evidence of the origin of the Species, that causes men like the world famous English biologist, Professor William Bateson, to declare with much emphasis to the American Association for the Advancement of Science, in session at Toronto, Canada, "THAT IT IS IMPOSSIBLE FOR SCIENTISTS ANY LONGER TO AGREE WITH CHARLES DARWIN'S THEORY OF THE ORIGIN OF THE SPECIES." And this he said, not to decry the now advanced scientific theory of evolution, but to denounce the unscientific aspects of the Darwinian theory of evolution. It would seem that such words from an

acknowledged and renowned scientist would crush out the last hope of those who still seek to explain the origin of the species by means of the "natural selection and mutation theory" as to the cause and mode of the origin of Species. It is now held quite generally by our greatest scientists that paleontology denies in its entirety the origin of the species as conceived and advanced to the world by such men as Lamarck and Charles Darwin. The truth is that men have theorized and speculated too much and too long concerning the origin of life and the origin of Species and the **WHENCE** of man; and speaking strictly according to the facts of science and after the wisdom of men, this is still, the GREAT MYSTERY OF MYSTERIES.

And as to the descent of man from the lower type of animal, science can not and does not confirm it, neither does she seek to uphold such a belief; and our thoughtful students are not being led into the belief of it as some would have us believe, and there really seems no one is left to declare it. Facts are said to be stubborn things and they are at least so strong as not to be gotten rid of by theories. Men are weighing

well the words of Professor Virchow of Berlin, who in his address before the German Association of Naturalists and Physicians of Munich, when speaking on the descent of man from the lower type of animal, said, "You are aware that I am now specially engaged in the study of anthropology; but I am bound to declare that every positive advance which we have made in the province of pre-historic anthropology has actually removed us further from the proofs of such a connection." It is even now, as it was when Professor Huxley was forced to admit that when the higher nature of man is taken into consideration there exists between him and the nearest animal, "AN ENORMOUS GULF, a divergence immeasurable and practically infinite." (See "Primeval Man" by the Duke of Argyle.)

Now it is for good and sufficient reasons, reasons which are both scientific and biblical, that such eminent scientists as Dr. Howard A. Kelley of Johns Hopkins University— a scientist universally recognized and internationally known—is constrained to reject the theory of evolution. In his work entitled "A Scientific Man and His Bible" (page 68) you will observe

these words: "I would lose my mind, I think, if I tried to believe the latter fatalistic hypothesis."

But when evolution is considered as the process and mode of development, and made the way of explaining the unfolding of the new from the old, and showing the likeness, the similarities, and noting the differences of the different forms of life and disclosing their true relationships, the one with the other, it then becomes reasonable, scientific and helpful. Man having once been given the actual matter together with the life, energy and ultimate cause of their beginning, then the theory becomes an intelligible working process of unfolding, and every true scientist is a profound believer. Such a theory of evolution is not only interesting but very satisfying as an explanation of the actual order of the existent universe. It goes to show us the way in which the Creator and Supreme Being works in a methodical way in nature to accomplish his purpose and will in all things. Looking on evolution in this, the righteous way, far be it from me to disparage it as a scientific theory for it may in time become one of the world's

greatest blessings. We see a continuous causation going on in the world about us; it evidences itself all the while in the physical, mental and spiritual realms of activity, and the study of this scientific progression may help us to more fully understand it. Indeed it may be opened up to us very shortly in such a manner as to astonish both the scientific and religious world.

Now while this would not lessen our faith in the great First Cause or in the direct creation of the soul of man, as is narrated by Moses in the account given of the Creation in Genesis, should it take place, it would, nevertheless, change our thoughts and alter our interpretations of scripture in some particulars. It would give us a better and more perfect knowledge of the continuous creation now going on in nature and help us in understanding the creation of the new souls being created in the embryo and born into the world; and it might furnish the world with more light of the new creations (Spiritual creatures) in the spiritual realms, which was so freely and forcibly set forth and declared by all the writers of the New Testament Scriptures under the power of Jesus Christ and that of the

Holy Ghost. And it might even help us to understand more completely the "new heavens and new earth" spoken of by John, the Revelator, in his revelations (Chap. XXI.) and which was clearly foretold and prophesied by Isaiah LXV. 17 and LXVI. 22. And while this would not alter the bible version in any way or change it in a single word, it would change men's thoughts and the interpretations of men concerning it in some respects and at the same time it would revolutionize the whole world of science and religion for the better. Guesses and inferences together with speculation and doubt would be no more; and God would be the "Alpha and the Omega," the all in all in a world wherein dwells righteousness. This might bring in the first resurrection and the peace reign of a thousand years which is spoken of by John in the twentieth chapter of Revelation.

Science has done many wonderful works and has enlarged herself greatly in the past twenty-five years, and at present is advancing the theory of evolution. And while she has not been able to determine the origin of life or account for the intelligence and moral discernment of

man, she has enhanced herself greatly and is not seeking so much now to determine the origin of the world as the actual evolution of it. She is bending all her energies in trying to find out just what is going on in the world and seeking to determine the limitations of its evolution. She can not be said to be religious or irreligious, and she lays no claim to being theistic or anti-theistic, but is claiming for herself the right to the exactness of the truth, and this she would disclose to the world as a fixed reality.

That there is progressive evolution and general causation going on in the world is to be admitted by us all. Assuming the beginning, the world has been brought forward gradually to its present state, by and through such natural agents as the sun and moon, light and heat, seed and moisture and the earth, in a very natural way.

Then there is seen an individual, intelligent causation which has helped to produce the universe as it now is. This intelligent causation has changed the whole face of the earth from its primordial state, as may be shown by referring to it in any line whatever. Take it in the region

of plants and seeds and fruits and animals. Note what man has done in domesticating them, culturing them, breeding them and actually changing them so that they can scarcely be recognized or classed with the originals. Many new forms have appeared thus, appeared with all the features of new species. But are they indeed new Species? Some aver that they are since they breed true to form, or practically so, with some variations. But while they are changed in appearance, in color, size, shape and distinguishing marks, they remain in the same groups; the corn remains corn; the wheat, wheat; the peaches, peaches; and the apple never jumps over into the potato, but each remains true to class or group. In other words, it seems that the new varieties are but a subdivision of the same group or genus. And while they are so wonderfully changed as to be almost unrecognizable they are not found in the group of another, but each remains true in its evolution "after its kind."

Great changes are being made in plants and flowers, by transplanting them in other soils, in other climates, in swampy and marshy ground

and then on hill-tops, for plants and animals are found to adapt themselves to the changes, and make great changes in their own appearance; but under like circumstances are found in nature to breed true, though not just according to their ancestral state in all particulars under different circumstances. Some are pleased to class them as new species, while in reality they are subdivisions of the same group, greatly changed by intelligent causation at the hands of their superior man.

Then there are still other causations going on in the world, which may well be called combined or co-operative causations; these are to be seen in the physical, the mental and the spiritual realms. And all these seem to be working together for mutual and helpful action and toward some certain end.

At this present time science has set herself to the task, and is working hard for the very fullest development of facts and the best interpretation of it all. She therefore deserves, not only the sympathy and good will of all men; but all the religious bodies of the world should no longer hesitate to extend unto her, unreservedly,

the most charitable and helping hand. Indeed, it would seem that the time is propitious right now for Science and Religion to come together, join hands firmly and whole-heartedly, and work together for the better enlightenment and salvation of all.

As Marshal Foch, who is a member of the French Academy of Science, said the other day when interrogated on this line: "To-day there is no longer question. Religion is more and more encompassed by science in its studies; and science, by its successive discoveries, establishes nothing that contradicts religious doctrine. They are two activities that develop without mutual conflict. For all unprejudiced minds they should even find points of agreements in the sincerity of their mutual researches." And why not? Both are seeking the Truth, and God is the Truth, and only by so doing can we be able to tell from **WHENCE** we came and **WHITHER** we are going. We can and should all get together in our One Creator.

Most men of science are believers in God, the true God, and not a few of them are truly Christian. It might not be amiss for us to name a

few of the eminent scholars and scientists who are evolutionists and also Christian, such as, James R. Angell, President of Yale and an able Psychologist; Dr. C. G. Abbott, Home Secretary of the Natural Academy of Sciences; Dr. John M. Coulter, eminent Botanist, Chicago; Henry Fairfield Osborn, Director of the Museum of Natural History, New York; T. C. Chamberlin, Dean of American Geologists; Dr. Charles D. Walcott, President of the National Academy of Sciences and head of the Smithsonian Institution; Edwin G. Conklin of Princeton; John C. Merriam, President of the Carnegie Institute of Washington, D. C., recognized as America's foremost paleontologist; James H. Braested, our most eminent archeologist; and time would fail me in naming the many others who are altogether like them, being scientists, believers and faithful working church members. Why, the truth is, that a noted Scientist who is an avowed atheist is hard to find. I speak of these things simply to allay any fear that may be possessed and to disabuse the mind of any prevailing idea that may be had that our scientists have gone

off rampant in unbelief after some sort of progressive evolution, which is far from the truth.

The scientific theory of evolution and evolution proper is not opposed to Creation but assumes it. Our truly educated men have not lost sight of the fact that Law can never be made the Cause of the order of the Universe but is only the expression of it. It is now quite generally realized that all the newly found energies demand a Will, and this is seen to be ever present with it, so that, when rightly understood, it makes God the abiding First Cause ever present. This shows the God of the universe to be, not simply an outside force—a Being who resides apart from his creation and comes in at times to bless—but an energy and Being who is present within, working, unfolding and ever increasing in His creation. Evolution, in this honorable, onward way, is thus helping to make mankind realize (whether conscious of it or not) the one great truth, that, THERE IS BUT ONE GOD WHO IS THE LIFE AND LIGHT OF THE WORLD.

Christianity can take no exception to science or have any conflict with evolution; and she will not decry any truth or fact made known by

them. The charge that science excludes the belief in the super-natural is now entirely *passé,* seeing that science has advanced very far beyond such a consideration. The theory of evolution as a scientific one, divorced from its philosophical and speculative tendencies and limited to what is truly scientific, is helpful to christianity. And who of us can tell the real mission of evolution, for who knows just what, in the providence of God, the results of her doings may be?

In all reasonableness, then, the christian should "refrain and let her alone" as was said by Peter of old, "for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot over throw it; lest haply ye be found even to fight against God"—Acts V. 38, 39.

Evolution is proving, even now, though many may not see it, that christianity is not only a belief but a life with a gradual growth which is Divine. By her constant activity and her persistency she is helping true religionists to see the necessity for a more careful, exact, literal, scientific and practical interpretation of both the Word and Works of God. There is need of

a better understanding and a fuller critical exegesis and translation of the bible account of the creation. Some expositions are erroneous, many translations not literal and some of the interpretations undoubtedly false. For this reason, individual christians and even religious bodies are justified in airing their views even by interpellating the general or hitherto accepted dogmatic statements of their beliefs.

Theology is just as much a science as is chemistry or geology. It simply differs from them in its subject matter and in the actual qualifications of its investigators. The revelations of the Divine truth, the doctrine of the Divine life, man's election to salvation, or whatever is set up therein, require a much different qualification for their understanding and proper elucidation than do any of the natural sciences.

It is very clear that the christian believes in nature and its evolution, for his God is the Author of it all; but the christian sees and knows that God is above his creations and hence above nature and so as not to be controlled by it, but instead He controls nature.

And while the christian believes in the exis-

tent order of nature, he nevertheless sees and holds that the order of nature is not self-existent; but that it was at first created by the volition and absolute fiat of God himself, who never has and never will abandon his own freedom in it. God is perfectly free to do with nature as man is to do with the order of seeds and their growth or with the plants and animals that are put under him. That man has and is making use of this God-given and inherited power is but the common observation of all. And that he has changed the whole course of nature in many particulars, altering the water courses, destroying the forests, changing the climatic conditions, healing the gross diseases of plants and animals and even effecting the like on himself; and has done all this by his advanced knowledge and skill in surgery, industry, invention, discovery, culture, breeding and through practical chemistry, without his changing the existent order in nature in any way whatever; surely, he could not and would not deny to his Creator and Master the right to His supernatural intervention in the works of His own Creation. I think that man, who is christian, is truly happy in the thought

of this, and fully assured that in doing so God would not destroy the basic principles or introduce a single element of arbitrariness that would make impossible the exhibition of the regular sequences in Nature. God is Love, and when in His love and His wisdom He so acts that a miracle is performed, it is but a loving purposeful act or event which proceeds naturally from the infinite and beneficent source of all order and intelligence that is found in the universe, that is, in the will of God himself.

The christian sees God accomplishing his will in the earth, through the natural order and means, and through the secondary causes and human agencies; but there is reserved unto Him as the Creator the right to his own immediate power, and under certain circumstances, whenever it becomes necessary for the good of his creations (creatures) and the advancement of his kingdom and glory, He is seen to make use of it. To the christian's way of thinking, God the Father did this in sending his Son Jesus, as the world's redeemer; born of a virgin, crucified under Pontius Pilate for the sins of the people, resurrected from the dead the third day

for their justification and assurance of everlasting life, and now are their hopes of immortality centered fully in Him.

The evolution of this our natural life through the tomb with Jesus to the more complete and glorious life beyond, is the chief end of all natural and spiritual progress and development. It would be impossible for the mind to conceive of anything that would be better or more commensurate with the goodness, greatness and glory of God in Creation. Evolution with God left out is a farce, and indeed worth less than nothing, but evolution with Divinity in it is more than reasonable and helpful, it is Divinely Good and Blessed.

The trouble is there are dogmatic cranks in the sciences, and some speculative cranks in evolution, and these are just as foolish as are those in theology and religion; both sets are a great hindrance to the truth. And just so long as mankind will listen to them, or suffer herself to be directed or led by them, just so long will the spiritual believers and the scientists be prevented from getting together and becoming genuine collaborators as they should be. The spirit

of God and the better spirit of man are calling for such foolishness to cease. The time is approaching if not indeed already here, when the so-called scientist and the so-called religionist (those individuals who have no room for God in all their thoughts and those who have no faith in their brother man, but insist on their own opinions and findings as to the exact truth, and will hear no other) must actually give way, step aside for the truth's sake, for God is not always mocked neither will he forever permit those who have become gods in themselves to live and trouble the earth.

The dogmatic christian (churchman) who stubbornly refuses to yield in any way in his views and the statements as to revelation and creation, and will give no credence whatever to the newly discovered truths of science or evolution, should not forget that Galileo Galilei, the founder of the science of Dynamics, was, on June 21, 1633, compelled, at the age of 69, under threat of dire punishment, to kneel down before ten of these dogmatics (Cardinals) and asked to desist from his belief in the Copernican theory, lest his belief and theory of Astronomy should

overthrow the bible testimony and dethrone God. Think of the shame of such dogmatic intolerance! And remember that the bible teachings were not overthrown or hurt in the least by such a theory of belief, and instead of God being dethroned, lo, we find Him made the greater by the new discernment of the truth and the whole of His creation rendered the more striking, immense, marvelous and God-like. It is just and right that science should be made to respect and appreciate the truths of the Divine revelation; but we should make sure that they are the Divine truths. All religions should not hesitate to adapt themselves to the scientific methods and fully approved facts, and should even hesitate to denounce weighty theories which may in themselves lead to the disclosure of new truths and scientific actualities and realities.

Now, while we may not approve of everything said by Dr. Elmer T. Merrill of Santa Barbara, California, former president of the American Philological Association, while addressing the students at Trinity College, Connecticut, on June 13, 1926, because of its acrid

and personal condemnation of one who is so dearly beloved in America, yet if as he says, "wrong-headedness is quite as fatal a thing as wrong-heartedness" to the cause of christianity; then we all should think very long before we speak; and we should not be found speaking in such uncomplimentary terms of others or in such a dogmatic manner, especially, when those of whom we speak are in a different class or domain from that of ourselves and are pursuing a different sentiment. But continuing, Dr. Merrill says, "If the evidence of evolution is misleading, then there is no creative God, and the universe is the product of a powerful and malignant devil." "But there is a God," says he, "and there is no conflict between science and religion, and without religion no system of life can be complete and rational."

In speaking of how science naturally leads to God and Spirituality, it is shown through the French Academy of Science in its proclaimed search after the truth at the present time, by the words of Leon Guillet, a very worthy member thereof, when on being interrogated, says:

"In spite of the continued and perfectly understandable efforts of humanity to penetrate mystery, to sound the Infinite, no research has been permitted to elucidate the initial cause or the last result. Neither the surgeon with his scalpel nor the physician or biologist with his mite of organic matter under his microscope has found the solution of the great problem. Science and religion are two distinct domains and living as we do in the mist, we cannot, even with methods in agreement and the most modern, with apparatus the most perfect, pierce the obscurity that surrounds us and observe clearly the high summits. Why not then, take note of the fact that science has revealed to us an impressive world of beauty and order, and that it has demonstrated a marvelous agreement between experimental facts and theoretical results? Thus viewed science naturally leads to spirituality."

If the scientist in his endeavor will stick close to facts in all the different departments of science while searching for the truth, and the christian will but stick close to the bible statements and the gospel of the Son of God, and we believe that they both will, then both *Science and Religion will sense the Divine* Mind in both nature and revelation, and the bible account of the creation will be found entirely compatible with the natural sciences, and it will be found that

the actual statements given in the scriptures concerning the creation of the universe and the genesis of man will harmonize perfectly with the more modern science of Geology.

Geology and the Bible Creation

By a close study of the science of geology and a careful comparison of its discoveries with that of the bible account of Creation we will be the more able to determine the **WHENCE** of man and the creation of the "heavens and earth."

It can be said with a certainty that the inscriptions embedded in the rocks and the truths found inscribed on the original parchments of the bible by the hand of man, being both directly from the same source and Being, must agree perfectly. It would be impossible for an intelligent believer to think otherwise. He must believe that they will not contradict but will confirm each other. Holding fast to the original manuscripts, sensing the words of the Divine revelation and being careful and exact in our geological investigations as to the earth's formation, we will witness the harmony.

It must be acknowledged that the account

given us by Moses in Genesis of the formation of man and the universe, is not to be regarded as history. It must remain forever, just as it is, the DIVINE REVELATION. Yet it is clearly seen that it is far from being mythical or fabulous, for it carries with it the very greatest of intelligence and the marks of genuine historical truths.

If this narrative stood alone before us, with no other evidence in the support of it, even then it might be considered sufficient in itself to convince us of the truths and establish the facts of the creation. But it does not stand alone. It is actually supported, convincingly so, by other evidence both within and outside the sacred scriptures. This is why we are so ready to examine it and compare it with GEOLOGY; and we hope in this way to more fully find out the truth and know the **WHENCE** of man.

When we take but a glance within the sacred Word and discover the historical truths related therein and witness the genealogy which runs from the first man, Adam, on down to the Captivity of the Children of Israel, as shown by the book of Chronicles; or take up the record by St.

Luke (Ch. III.) given us under the New Testament dispensation, and that runs from Jesus, the reputed son of Joseph, back, generation by generation, to that of Adam, "who was the son of God," we are brought up face to face with the historical evidence.

Or suppose we take into consideration the *ten commandments* of which we all are so familiar, and which are said to weigh so heavily on men's minds and hearts. Were not they written by God's finger in tables of stone and issued forth from Mount Sinai by this same Moses? And the reason which he gives for the faithful observance of them and the Sabbath day is evidence of the exactness of Creation in six days as was declared in Genesis, when God rested the seventh (Sabbath) day and commanded that it be kept holy. This is not only corroborating evidence but it is sustaining proof that the account given was the truth and was historically and practically considered such by the people of Israel in that day.

Then does not Paul in a later day, being an Apostle to the Gentile world, say in his Epistle to the Hebrews (Ch. XI. 3) that it was fully

regarded as such in his day? He seeks to explain the truth by saying, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things that do appear," and he then proceeds to give many historical illustrations as proof of the faith that is in him and of his declaration of the truth. It would seem, therefore, that we, in this our day, should be more willing to let faith have the greater place in the argument, just as he did, and like him, recognize more clearly the "unseen power and Godhead" that is behind and above and accounting for the universe.

And more than all this, should we not in all reasonableness give more credence to the words of Moses, the testimony of the Fathers and the Apostles? And what is more, should we not BELIEVE JESUS CHRIST, the ideal and perfect One, the man who lived such a noble and holy life as no one ever before or since has done, and spake the truth in all sincerity and as no other person ever has done?

And further still, we should be constrained to do this when we find that it is even now sup-

ported by the knowledge and belief of the good men and women of the world and by the greater part of mankind on the earth. Is not the Sabbath day of rest observed among us and held as sacred unto God because he has ordained it so? Can it be that we are of the few, the very few, who will not believe though "encompassed by so great a cloud of witnesses"? Why, "herein is a marvelous thing" that we ourselves observe the day and yet will not accept the account given us of the Sabbath or the God who ordained its observance! I think this is more strange than the opening of the eyes of one born blind that we read of in St. John, Chapter IX., that with our eyes entirely opened and sight restored we will not see!

And now before I proceed to contrast the modern geological finds with the bible account of creation, let me briefly call your attention to the positive assertions being made by some that the bible makes the age of the earth from its beginning (creation) not more than SEVEN THOUSAND YEARS. This is entirely beyond the truth. There is no such statement to be found in the bible and it is certain that there is no such ex-

pression of belief as this made by any of the writers of the Scriptures anywhere.

And herein is just where good men, men who have tried hard to arrive at the truth, and have done much for convenience sake, yet have done some harm by a cramped or not fully known chronology. They have represented the time from Adam to Moses to be of a certain length or duration; and from Moses to that of Abraham a certain length without absolute knowledge and positive proof, and this has been accepted as certain, and seized upon as being a reality, and the belief of all the followers of the scriptures; but this is not true. And I think it can easily be shown that this does not represent the truth correctly or the belief of the church concerning man or the age of the earth.

And besides this, we should not overlook the fact that the time of the inhabiting of the earth by man and the creation of it by the Almighty are two very distinct and separate things. That any person should say or think that the earth is but a hundred and forty-four hours (six days) older than man is to say and think what is not believable or true. Such is entirely contrary to

the actual finds of the science of geology and the revealed Word of God. This need not be discussed at length here since the actual finds of modern science and the exact and literal interpretation of the Scriptures will disclose its fallacy.

The careful and exegetical study and interpretation of the statements of the Divine narrative, and a deep and thorough investigation in the science of geology, will doubtless settle the age question of the earth, for all time before very long. Even at this present time we are indeed walking in the advanced light.

We are coming to understand the voice of God in His creation better than ever, and can explain His words in more reasonable and righteous ways, and His Works in nature in an honorable and scientific manner, so that God is truly glorified and Geology and the Bible-creation harmonized.

It is our privilege and duty to know just what God does say in the bible concerning the creation of the universe and the genesis of man. We must observe that the voice of God comes to us out of the depths of the eternal ages in

the first words spoken, saying, "IN THE BEGINNING" He, "created the heavens and the earth, and the earth was without form, and void and darkness was upon the face of the deep." Consider this saying well, and tell me how at the time of the earth's creation, man could have been created and placed upon this molten mass of matter that was "without form, and void," and which was in such a liquid gaseous state that no life of any kind could possibly have existed therein? Now mark you well the words and the statement of the Divine revelation, which is given in simple words and with great clarity, and may readily be understood. The statement and the very words of which it is composed go to show us that at some remote period of time God created the "heavens and the earth" and of that time and the length of its duration the voice does not say, and neither does Moses in any later period nor any subsequent bible writer, ever pretend to tell us. That it was in the lapse of the eternal ages, in some very remote period, that the earth began to be, we are fully privileged to believe.

It is not like God, neither is it according to

the love and wisdom of God; in fact it is unreasonable and even unthinkable, that human beings like man, should have been created in that beginning and compelled to exist or die in such a "formless and void," fiery and gaseous atmosphere.

It would be more reasonable, wise and good in us to think and believe that an infinitely wise God, the scientific builder of the world, and such an one as we must perceive him to be, would naturally give himself the room and the time for the natural formations and the completion of the earth and universe; big, graceful, perfect and glorious as they really and truly are. And this we do believe he did, and that he actually brought forth the earth for the occupancy of mankind, by and through very great changes and evolutions, such as, the Science of Geology shows us as to its actual formation.

The BEGINNING PERIOD which is casually made mention of in the first verse of the bible and mentioned thus by Moses in his introductory to the more direct and special creation, is what is now known as the "GEOLOGICAL AGE." It was the long extended period, when the heated mass

of matter was cooling down and congealing; the primary rocks were crystallizing; the secondary and deeper portions of tertiary rocks were being deposited and petrified; and when the whole mass which formed the earth was being so arranged that vegetable matter might exist upon the surface and even huge beasts, mastodons and hideous looking animals, could live and die thereon and thus leave their imprints in the rocks to be seen and studied by the coming geologists, through their own modern and wise inventions, advancements in skill and faithful developments, and all to the glory of God.

Why should it be thought incredible that there was first a long period of time in the beginning when the earth was forming, simply because God did not make mention of it in the account given by Moses of His direct and special work of the six days? The rather should it not be considered the height of true wisdom in God not to confuse the mind of man in its very beginning with an elaborate account of his work of evolution in the natural world. We would naturally have expected him to leave this for a later day, and for the mind of man to work out

through the discoveries of his own inventions and the investigations of modern science.

God created the intelligent creatures and gave them the impluse, the incentive, and furnished them with the opportunity, and now this has been very rightly and wisely taken advantage of by mankind and is being worked out in our day. The research workers and scientists are greatly encouraged in this, and have already assured the world that during the long period made mention of in the first sentence of the bible, the fires raged within the mass, volcanoes bursted the earth's crust and exhaled forth, the great mountains were upheaved, gigantic rocks were split asunder as the surface cooled the more, and finally, the whole mass was submerged beneath the steam of waters which rushed forth from the centre and all the life that had accumulated on the surface was destroyed and the whole was left "formless and void and darkness covered the face of the deep."

It is plain to be seen, that the words, "*tohu vabohu*" made use of in the first sentence of the bible, and recorded there by Moses in the introduction to the special and more direct crea-

tion narrated by him, and which are given us to denote the primeval chaos which actually existed, and which are rendered in the English as "formless and void," give the revelation the very setting and meaning that I have tried to disclose unto you.

If we will but let the scripture interpret the scripture (and this in true wisdom and justice to the Word we should do) we will find that these same words are again made use of in Isaiah, and by Jeremiah, chapter IV. verse 23, where he says "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light," and in each instance we will observe that they are made use of to denote and describe the lifeless, immovable, depopulated earth in its desolate and utterly ruined condition. This must surely confirm and strengthen the idea and render the truth of the meaning the more certain. It is on such careful and reasonable grounds and such literal interpretations of the Word that Bush, Wordsworth, Murphy and others hold that there was a preceding cosmos of which chaotic condition our planet was the wreck.

Dropping the thought of the introductory sentence to the direct creation, for the present, we find that the time drew near for the forming of this submerged mass into some form that it might be the proper abode for man, who was to be the chief handiwork of God. It was at this juncture, as may clearly be observed by us, that God saw fit to make mention unto Moses of his work of the creation in the six days as is specified in the first chapter of Genesis. By this Divine revelation He gives us a plain historical account of the genesis of man. The narrative by Moses is very plain and simple and in it God assigns a very high dignity to man, in fact places on him the chief dignity of all creation; and making all human kind proceed from the one pair, Adam and Eve, which we find is in perfect harmony with the best and fullest evidences of the modern sciences, especially, that which points to the unity of origin, rather than to the different centres of creation. And we find that there is a perfect naturalness in the whole narrative of creation. This is so plain, so very plain that we can not be mistaken in it, while

the Revelator adheres to generalities and describes the

Six Successive Days' Work

Day I. The first day the "Spirit of God moved upon the face of the waters," pushing the darkness back and causing the clouds of great darkness to be so changed that they were lifted so that light could penetrate through them from the other heated masses of matter (bodies) and rendered the gross darkness light, in fact so light that it might have been called day; but there was there, the eye of no man or creature to behold it.

Day II. The second day God elevated the clouds which were above, and separated the aerial waters, dividing the waters which were under the firmament from the waters which were above the firmament, and called the firmament heaven, and "It was so."

Day III. The third day the submerged mass was so changed, as if being lifted up, that the "Waters under the heaven" gathered themselves very naturally together in one place, and "The dry land appeared," and He called the

dry land "earth," and the waters He called "seas," and they are so called and recognized even unto this day. It was at this time that the earth was described as bringing forth grass, and the herb to yield seed, and the plant and vegetable life to yield "after his kind" and this is found to be so even to this day.

(It might be well for us to here make mention, that such light as has above been set forth is all that is necessary for the plant life to thrive and grow. Men are found in the present day busying themselves in the growing of plants and vegetables by means of artificial light and heat and are indeed making much and good use of that which is being generated by electricity.)

But we find that set luminaries are necessary for the life of man. Such a being as man with intelligence and given the power and rule over the other creatures, in order to his human sovereignty in creation, must have a system, and an order so fixed that he can determine the seasons, the days, months and years, and for the stability and the perfect development of the world. This is absolutely necessary for his own and the creation's best good and for the glory of his Maker.

DAY IV. So the fourth day God formed the luminaries. He made the sun and moon and the stars appear. It was at this juncture that he set them all in their places, in apparent order, and without doubt, into what is now known as the planetary system. And from that time they have been spinning as luminaries in their respective courses and in just such resplendent splendor and beauty as that with which they are now seen, made use of, and thoroughly enjoyed by man.

Let it ever be remembered that the fourth day is the great day of the orderly beginning of the planets; the day of their *actual birth* for the benefit of man; when the earth commenced its daily revolutions so as to form for us "day and night," and when all the planets were set in their courses and made so as to shine forth regularly and gloriously for the benefit of man.

You may have noticed that I use the word MADE instead of created in describing the work, and I want to assure you that I have done so advisedly for God so uses it and I am trying to be exact and literal in the interpretation. God does not say that he CREATED the sun and the

moon on the fourth day but he does say that he MADE them appear on that day. We can but observe, therefore, that when God brings something into existence by his own Divine activity he makes use of the term *"bara"* which is the word exclusively used of Him in his creating; but when He forms the sun and moon and places them and the stars in their systems and orders, and names them as luminaries, we find that He makes use of the words, *"yatzar"* (formed) and *"asah"* (made) both of which signify to bring forth (to form and construct) out of pre-existing material.

How long, how very long these heavenly bodies and the big earth in which we are the more interested in the present discussion, were in forming in the WOMB of the Divine Creation we are not told, but it is left for mankind through the Natural Sciences to determine.

We can but believe that it was the same with Moses and the people of the early day as it is with us. It was, at the time of the beginning, very like it is now with us as to everything being born into the world. Mankind always has and doubtless always will reckon the natural

life as from the actual moment of birth and not as to the time that it may have been forming in the womb. The days or the time of the forming in the womb is never accounted in numbering the days of a man's life. And just why this manner of stating the facts, and following after the truth, has been adhered to so carefully, and this manner of reasoning made use of by all mankind from the days of Moses as to the birth of the child and each individual, and yet is not followed or seemingly even thought of as to the birth of the earth and the heavenly bodies, I am at a loss to understand. Surely it would be just as reasonable in the one case as the other, and it could not be thought inconsistent in us in doing so, and it certainly would relieve the world of much of the present darkness and would lessen the unnatural strain resting on the mind.

Day V. The fifth day God peopled (filled) the sea and air with their respective inhabitants. Whether these creatures of the sea and air were produced by some form of evolution from the elements therein or were directly produced by Him in some other manner is wholly immaterial,

since one thing is very plain and certain from the language of the scriptures, and that is, that it was done entirely in OBEDIENCE TO THE DIVINE COMMAND and not by some chemical action or spontaneous generation.

The creatures of the fifth day you will observe are designated as those *"that hath life"* that is in contradistinction to those living, growing plants and things which had preceded them. The words used to express this are "NEPHESH CHAYYAH" which literally translated mean *"living breath."* This would distinguish them from the previous creation, and should and does particularly separate them from the plant and vegetable kingdom. They were such creatures as possessed the VITAL PRINCIPLE OF LIFE, in contradistinction to the vegetable creation. They were made with respiratory organs and actually breathed in some manner as the term "nephesh" from "naphash" which means "to breathe" would clearly indicate.

Then there is another thing we should not fail to see; that God, here for the first time, pronounced upon those living creatures of the sea and air his divine blessing and ordered their

propagation and increase by their own generating after their kind, giving them the power of multiplication, a thing that has never departed from them.

DAY VI. It was on the sixth day that God MADE (asah) the land animals appear or come forth. To be literally exact it was the dumb animals. The behemah, the grass eating quadrupeds, creeping things and the beasts of the earth.

Here we find it explicitly stated (Gen. II. 7) that God "formed" man "out of the dust of the ground," that is from the already created material that was found in the existent order of things and "breathed into his nostrils the breath of life and man became a living soul." It is plain to see that while man was actually constituted a *"nephesh chayyah"* like the other living breathing creatures (animals) there was nevertheless conferred on him a very different LIFE PRINCIPLE and one which is forever distinct from the beast. This was done by God's own direct inbreathing, which we must consider not simply as a breath of air, but a real LIFE AFFLATUS from ELOHIM, making man a spiritual being,

having an intelligence and personality that is wholly lacking in the life of the animal kingdom, and thus man "BECAME A LIVING SOUL."

And to clinch the truth of this whole matter and rivet and seal the fact of the creation upon the mind of mankind, God took the pains in the twenty-seventh verse of the first chapter of Genesis to say, "So God CREATED (bara) man in his own image, in the image of God CREATED (bara) he him; male and female CREATED (bara) he them." And it would seem that such a three-fold repetition of the word "*bara*" (create) in the one same sentence describing His work in forming and bringing man into his real being would be sufficient negation in itself of any theory of evolution as to the origin of life and "the descent of man" from the lower type of animals. This is a positive denial of such a theory; and an emphatic declaration of man's divine original creation, independent of any other creature, and of his actually being made in the "likeness and image" of his God, and being constituted "A LIVING SOUL." The 28th verse (ibid) says, "And God blessed them, and God said unto them, Be fruitful and multiply,

and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Thus did God give to man a dignity, and a sovereignty that is fully commensurate with that dignity. Why, the whole account given of the Creation is so very plain and simple, is really so explicit and clear, being couched in such comprehensible terms and words, that no one should err in its interpretation or have any doubts as to its meaning. The natural sciences fall into complete harmony with it, and the truth being Divinely revealed, both faith and science are fully justified in it.

And now let us note what actually took place immediately following this divine revelation so carefully described by Moses and enunciated to the world. The history of mankind from the beginning and following the enunciation of the six days' work of God in Creation, all go to show that it was regarded as the faithful and direct work of God in bringing mankind and the universe into being. And a careful study of the work and an exact and literal interpretation of

the scriptures concerning it will show that the manner of our reasoning as set forth in the foregoing is fully sustained and that there could not then be any possible objection to limiting the time to six literal days, of twenty-four hours each as days are accounted at the present time. Indeed, it would seem that the Sabbath (seventh) day of rest which was actually observed by the people of Israel and was handed down by them from the beginning, is the historical evidence in its favor and sustaining it no matter how we may seek to avoid it or misconstrue it into a much longer period.

In Exodus XX. 11, we are plainly told that the reason for the observance of the fourth commandment, is that God had MADE (asah) "in six days" "the heavens and the earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." This is direct and positive proof from God and His word, that if the sabbath is a literal day of twenty-four hours, then the six other days of the creation were no more and no less than the twenty-four hours each.

And here you will note that I have again emphasized the word actually made use of by Moses, namely, MADE. He does not say that in six days God CREATED (bara) the heavens and the earth, but he does say that in six days he made them appear as is shown in the works of creation when he first formed them for the abode of man, and was pleased to create man a living soul and place him upon it, to have rule over it and subdue it. Now I do not and would not question God's ability and power to have created directly, and of his own volition, the whole universe of things in the six literal days, but I am here trying to show you that the scriptures themselves do not so declare.

I do think and say, that with our greater light, the light of the modern times, looking carefully into both Nature and the Scriptures, it is easy for us to see and believe, that in some remote period of antiquity, and with just as much grace, wisdom and power, God did start the movements, the life and the laws governing and commanding the materials by which the heavens and the earth were produced, and then in the six literal days spoken of by Moses, He formed the

earth into the abode for man, formed man out of the dust of the ground, not the ground, but "The dust of the ground" which did actually contain all the elements to be found in man's body, breathed into him the "breath of life," divine life, rendering him a being with a personality and moral discernment above any other created being and capable of ruling in love.

Do you not see, as I have been seeing all the while, that in the actual revelation of the origin of man, his physical relation to that of the animal and the material world, is much less marked than that of his relation to his God? This is what I want you to see for I believe it is uppermost in the mind of God for us to see. Man is brought into being in such a different way from the beast that we can not help noticing it. When God comes to make man we hear Him say, "Let us make man in our image." The work is so very different from that of simply calling the vegetable and animal into existence, that the whole thought is changed, and any reader or student must stop and take notice. Here is a being made in the likeness and image of God, a being given such a personality that it must nec-

essarily, in itself, entitle him to personal rights, and leave him not subjected, as are the other creatures and works of creation, as a means to an end.

Man being given the afflatus of his Creator, is made a creature not only having life but the spirit-life. Being the offspring of the Creator, he is bound unto Him so that he must love Him with all his heart, soul and mind, and his neighbor (mankind) as himself. He is made more than animal, more than mortal, he is made IMMORTAL —Ecclesiastes III. 21. It is incumbent, therefore, on every one who believes the scripture to believe that man is spiritual and immortal as to his soul. The living soul can not be evolved from matter, and were any believer constrained to believe that man might, as to his body, which was formed from "the dust of the ground," be subject to some form of evolution, yet would he as a believer in the scriptures be compelled to hold firmly to the revealed truth that his soul and body never was. God created man in the beginning, "a living soul," and it is believed that He now does so by his immediate creation of the soul in the embryo of every human being

being born into the world; and that the human race as a whole has proceeded from Adam and Eve, the first pair. These are biblical truths which can not well be denied, or set aside by any hypothesis or theory of man, even under the more or less potent facts of science.

The Christian can not help but believe God's own revelation of His works; and while he takes great interest and pleasure in the natural sciences and rejoices in the evidences which she has of the longer period of the earth's formation and gradation from one state to another by some form of evolution, and is not greatly disappointed that man has not been able to find the so-called "missing-link," the fanciful connection between man and animals; yet, I think, he will agree with me when I say, that considering the many divisions of the human race, from that of the lowest aborigines to the greater and more intelligent, and beholding their diversity of distribution over the earth, taking into the consideration the climatic conditions and many changes, the volcanoes and earthquakes which have swallowed men up alive, and the floods that have swept them off, and realizing the many

underground currents and caves where their remains could have been deposited since the world began, it is not strange that we have found some skulls, and jaw-bones and even crude stone and flint instruments and other human evidences of things corroded and covered with age, and even petrified with the rocks; things carried by floods and otherwise deposited in many places; the wonder is, that we have not discovered more of them than we have; but the weakness of the finds, notwithstanding their seeming age, is wholly insufficient to convince the real christian or student of natural science, of the existence of pre-Adamite man. To all such, these finds are more amusing than informing.

Now I would not discredit our finds. They have been many and some of them are indeed interesting if not almost astonishing. And some are very remarkable, but while I can not discuss them here, yet I will say, that now comes the most modern of them all, by Colin MacKenzie, Director of the National Museum of Australian Zoology, who is a man of marked ability. He presents to the world in 1926, a skull found

in the Kow Swamp near Cohuna, Australia, said to be found about two feet below the surface. He claims that it possesses greater pre-historic characteristics than that of any other known skull resembling the living anthropoid, and judges it to be a hundred thousand years old.

As this is the latest find and declared to be the greatest and richest one by those men of science who hold, or try to hold, that a species of anthropoid ape of the Miocene period is the progenitor of the human family, let us see what can be and is justly said of such finds, judging from this one.

The first of such skulls to be unearthed was the Neanderthal in 1856, from the Feldhofen cave in Rhenish, Prussia, and which Huxley pronounced to be the most ape-like in existence at the time. Then there came the Piltdown find in 1912 at Piltdown, England, of a partial skull and lower jaw that attracted attention and in many respects was the more modern. Then in 1921 the Rhodesian skull was unearthed in Africa and pronounced to be the more primitive than any of the other finds. And now comes the Cohuna find (1926) which according to Mac-

Kenzie, is thought to antedate by many ages that of any skull, and theoretically puts the age of man far into the unknown past. MacKenzie stresses the fact that the Cohuna skull most nearly approximates the pre-historical characteristics which these scientists have attributed to man's prototype and for which they all have been so anxiously looking and earnestly seeking during the ages and are still hunting and hoping to find.

But what do we hear from our leading scientists themselves concerning this find? Well, there is Dr. Elliot Smith, Professor of Anthropology at the University of London, and here is what he says: "It is the belief that the oldest remains in Australia were not more than four or five thousand years old." And there is Dr. Franz Boaz, instructor in Anthropology at Columbia University, New York, who says: "Professor MacKenzie's claims are not impossible, but are unlikely. The type of Mammal found in Australia is exceedingly ancient, yet none of the forms to which man is the more closely related seems to be there." And Dr. Clark Wissler, Curator of Anthropology of the American

Museum of Natural History, New York, says: "There is no distinct association with the skull to indicate antiquity; it may be merely the skull of an aboriginal Australian." And it is to be believed that Dr. Wissler is the nearest correct in his version of it, for Dr. William K. Gregory, Curator of Comparative and Human Anatomy at the Museum of Natural History, and who is also Professor of Paleontology at Columbia University, has fully shown that "The modern aboriginal type of Australian has many points in common with the Cohuna Specimen."

Thus it is seen without much discussion, that these finds when thoroughly considered in the light of true reason and science are not received by the men of science as at all satisfactory or conclusive, and are become in the end more amusing than informing. Especially is this found to be so with those scientists who have little or no faith in man's descent from the lower type of animal, and who stand with bible students, willing to push the age of man further back into the past than the chronologies of Usher and Hales or Josephus would indicate.

And should it ever be found worthy of human

belief, that from the finds of skulls and bones and the works of man's hands; the actual finds of implements and bones and works of art, found in alluvial deposits, in caves and sand pits or at great depths in the earth and these associated with the bones of well known and hitherto extinct animals, so as to convincingly prove to us that man lived on the earth many thousands of years longer (earlier) than that indicated by the present chronologies, then the time of the creation of Adam and Eve can well be considered as much previous to the time indicated by man as to the revelation of God. For, as I have before remarked, God has positively declared that He "created man in His own image" "male and female created He them" and seeing that all the tribes of mankind freely intermix and the offspring of such unions are found to propagate themselves we are assured that they all have proceeded from the one same pair, Adam and Eve.

Great and good men, men of marked ability and deep learning, may become overzealous in their work and over-hopeful in their ideas concerning such finds; and in their great zeal may

attempt to reconstruct the pre-historic calendar by dividing the stone age into two periods of very great length, known to them as the paleolithic (old) and the neolithic (new) ages, and then presume that the stones and implements found are anywhere from fifty to a hundred thousand years old; but are they correct in their presumptions?

Let us not mistake, or even forget, that in their productive zeal they have made for us the "Heidelberg man" entirely complete, with hands and feet and all the other necessary parts, from the little Heidelberg find of what is thought to be the lower jaw-bone of such a possible human being, the find being taken from the depths of an old river in Heidelberg, Germany. And what is more it has been declared that that being actually existed upon the earth "a hundred thousand years ago."

Personally I am glad to be informed, and I do try to keep an open mind for the truth from any and every source whatever; and I can truthfully say that I hunger and thirst for a better knowledge, and greater facts concerning the age of man, but my reason as well as my heart

will not permit me to give very much credence to the skull evidence for pre-Adamite men; neither can I persuade myself into believing everything that is said concerning these finds even if they do seem to be strange, peculiar and of very great age. I have found by actual experience not to be too easily persuaded, for appearances often deceive the very best of us, and when the truth, in time, is fully brought to light through closer study and greater reflection, we are forced to admit it.

No modern man or believer should be surprised at the finds, or with any evidence which may be had of the antiquity of man. We should expect them and be glad of it, for in time we may be more able to shape our chronology from the creation of the first man Adam to the first Abraham of historical setting, so as to tell more nearly what time did really elapse between them. As it is now, and ever has been, no man can tell, with any degree of certainty, and it may have been much longer than what man has been pleased to state. One thing we can always rest assured of, that Adam was the first man.

That the time of mankind upon the earth

could not have been anything like that attributed to it by men in their over-zeal, is shown by Dr. Wallace in his "Natural Selection" where on page 265 he says, "All organized beings have enormous powers of multiplication. Even man who increases slower than the other animals could double his numbers every fifteen years, or a hundred fold in a century," and had man lived and flourished on the earth anything like the ages allotted to him by some of these men with their finds, then his posterity would be much more numerous. Indeed men would be like the leaves of the trees for multitude. And had pestilence or floods entered in and destroyed them, yet would their skulls and bones be much more numerous and place themselves in evidence.

And is it not a bit strange that these pre-Adamite men left no evidence or account of themselves but that of a skull, or flint, or stone implement, or other similar weak thing! There is no positive, or no historical evidence. It is quite certain that Egypt has no other history beyond that of Manetho; Persia no other than that of Herodotus; Greece no other than that of

Thucydides; China no other than that of Confucius and India no other than that of Alexander the Great.

We stand ready and willing to go back into the remote past to gather evidence, or what is better dig up and reveal evidence that will lead to the knowledge of remote antiquity; but we must do so as reasonable creatures, with our eyes open, our minds alert and active, and assure our hearts as we do so, by asking ourselves in all candor, why is there such an utter lack of true historical evidence or other certain evidence of pre-Adamite man?

We must not be too credulous of the stray finds or the more hopeful proofs. Neither should we rest content with such evidence, nor lack of it as we now have. The alleged evidence is so fragmentary, presumptuous and fanciful that it can not be accepted as anything like the truth and with a certainty that is at all conclusive.

And for us to say that pre-Adamite men lived but left no account of themselves is simply to beg the question and indirectly stifle wisdom. We can therefore but the more earnestly call

upon all our wise men, our scholars, students, teachers and scientists, together with our research workers and historians, to exert themselves the more, and bring in some evidence that is more convincing and more worthy of true human belief.

In that first sentence of the bible, the voice of God is heard calling to us out of the very depths of eternity, telling us of the actual beginning of the heavens and the earth and speaking of the chaotic condition of this our earth, describing it as "formless and void" and declaring that darkness reigned supreme over all. And God alone knows of the duration of that great period from the beginning until form and order were established and man created and placed upon the earth.

The first nine chapters of the book of Genesis, summarize the history of a great multitude of years, the length of which it has been and still is impossible for the best bible students and theologians to determine, unless actually assisted by Nature and the Natural Sciences. It is, however, quite generally understood and acknowledged that the time is much greater in

length than that indicated by Usher, Hales and Josephus, who differ in their chronologies as much as a thousand years. And this great fact may be accounted for in part, at least, from the further fact that there could not be a chronology had without a planetary system such as was constituted of God in giving to the earth and the heavenly bodies their form and movements and establishing a system of movements that was continuous and regular so as to cause day and night and determine the times. And this God instituted in the six days of his special work in creation as is narrated by Moses and more fully revealed in time unto the whole world. And this will lead us naturally into the consideration of

Modern Science and the Bible-Cosmogony

That the bible-cosmogony is wholly different from any other and known to be entirely unlike any that ever existed in Pagan antiquity, or since the days of the revealed creation, all must admit. There is to be found no semblance whatever of the bible version of Creation in Six days by the Divine command and personal activity

of the Almighty. The account given by Moses and the doctrine therein set up, is the only one in all the world in which we have the history of the creation of man showing man made in the likeness and image of God his Maker, and actually given the rule and sovereignty over all —the fish of the sea, the fowl of the air, and everything that liveth—and with a continuing forward and onward in natural and spiritual evolution and endless progression and approximation toward the Supreme Intelligence.

Of that openly declared and clearly revealed doctrine and orderly system of endless progression, I need not speak, but I must here say, that no greater work could possibly be conceived of by mortal mind. And no more faithful, earnest and pious acceptance and efforts were ever seen or had by man, than that of receiving, recording, transcribing, upholding and defending, as well as, actually holding fast the TRUTH in all its purity, its personal phases and actualities, as it was first delivered; until at last it was finally gathered together and compiled with scrupulous exactness and wonderful and prayerful completeness into one volume, the

Bible. And now this book, representative of the long and trying periods of time and the generations of mankind, together with the natural and super-natural acts of God, is being printed in every known tongue and being scattered like the leaves of the forest over the whole world to be known and read of all men.

And it is not to be forgotten that much credit and great praise are due to science, both ancient and modern, for having discovered and presented so much helpful, scientific evidence and hypothetical testimony, which when rightly understood, go very far in confirming the truthfulness of the bible cosmogony.

Let us take but a glance at the "Nebular Hypothesis" of LaPlace, the great researches of Physical Philosophy, or the more modern discoveries of the science of Geology and we are truly convinced of the fact.

While every hypothesis must be held as hypothetical and can not be declared as veritable truth; and it should be regarded by us as theoretical and held as if in suspicion until it proves its actual worth; yet, the nebular hypothesis carries with it such great weight and assurance

of probability, and is presented to us and upheld by so many noted men, and declared to be the best solution that science can give of the Solar System and the formation of the universe that we deem it wise in us to give it the space for a little consideration by us right here and now.

Briefly stated: it is set forth therein and reasonably shown, that a huge mass of nebulous matter, revolving in space on its own axis and with great and sufficient velocity and gradually condensing from the intense heat, would eventually, by throwing off rings from the parent body, develop all the celestial bodies which compose the now known and acknowledged planetary system. And granting that this were indeed true, when it is rightly understood and carefully applied to the actual account of the beginning as recorded by Moses of the six days' work done by God in the more direct and special work of creation, it adds its full weight thereto, and in demonstration of the truth confirms our faith in the bible cosmogony.

And let me add for clarity, that I have sufficiently if not completely explained my conception of the long period when the earth was first

forming from the gaseous liquid mass to that of the "dry ground" and the setting of the planetary system in its order, and all it now seems necessary for me to add is, that some such nebular hypothesis as that mentioned by LaPlace is indeed accounted truly worthy and in perfect harmony with the orderly system of the world as we must conceive it to be, and as it is at the present time.

Then if we will but take into our consideration the advanced researches that have been made in physical philosophy in connection with hydrodynamics, it will be seen, and I think fully demonstrated to our satisfaction, that the present form of the earth, an oblate spheroid, is such as a liquid mass must have assumed when revolving on its own axis, as it surely must have done when first set in motion of God to produce the "night and day" spoken of by Moses in his narration of the Creation and which "was so" according to the voice and will of the Creator. This is certainly a great confirmation of the truthfulness of the bible cosmogony.

And what really appears to us as more conclusive and impressive is that the more modern

geologists, in their enhanced investigations of the earth's crust have found that the heat of the interior mass becomes the greater the further the depth below the stratum; thus proving conclusively that our earth has assumed its present state by the cooling process from an intensely heated mass. And it can be further shown that the steaming and lighter liquids would and did actually break out through the crust from the interior of the heated mass and engulfed the whole beneath the "darkness which covered the deep."

If we will but join in the researches and follow the modern geologist, faithfully observe and truthfully record the finds, we will be the more convinced; for in our going back toward the first beginning, we will find ourselves traversing, first, the Cenozoic era with its remains of animals but not man; then, the Mesozoic era with the remains of fish and fowl; and then, still further back the Palaeozoic era with its carboniferous formations; and all these agreeing just perfectly with the bible cosmogony, and, as you will observe, in the identical order as that given by Moses, when he declares the crea-

tion to have been, first, plants and herbs; then, fish and fowl; then the animals; and after all these, lastly, the creation of man in the image and likeness of God.

And by looking the more closely and minutely into these things we find that the plants had life and were created living organisms, and that the animal kingdom had a life principle that was different from the vegetable. And while we may not be able, as yet, with our most modern and powerful and acute miscroscopes to discern and by our investigations and analyses differentiate the protoplasmic cell of the vegetable matter from the animal organism (and it is seen that plants have functions very like the animal) yet, generically they are known and actually found to be quite different. Of a truth it may be said that it is not possible for us to find the vegetable protoplasm weaving animal texture, or the plant fiber being issued from the movements of animal protoplasm, but both are found issuing forth "*after his kind.*"

And by looking more deeply still into the matter, through the eyes and the skill and the greater wisdom of the sciences and the philoso-

phies, we find that it is truly impossible for man by any kind of molecular arrangements, chemical action or spontaneous combustions to generate life; and to be as honest in our day as Professor Huxley was in his day, we must admit with him, "*The chasm between the not living and the living, the present state of knowledge can not bridge.*" This is really and truly *enfants perdus.*

With all our present day knowledge and all our modern and enlarged powers, we can find no means or way of producing bioplasmic cells, and are driven by necessity (from the utter lack of the mechanical and chemical power and the human wisdom) to say, that living germinal matter (protoplasm) the ultimate basis of all physical life—that from which all living organisms whether vegetable or animal are formed and developed—proceeds from a source and power that is far above and beyond human ken, and far above and beyond man's knowledge and control, and must, therefore, proceed from God alone.

But if God would favor man with such cell life, it would be easy for him to follow the pro-

cesses of their multiplicity or evolution, and to even understand the wise procedure of their propagation. And this is simply to acknowledge in another way, the account that is given us by Moses that God prepared and arranged them just thus and so in the "beginning," saw it was "very good" and commanded them to "multiply" and each "bring forth after his kind."

And while it is seen that God created man so very differently from the animals and the other creatures and gave him the rule over them all, yet it is to be observed that He made no exception whatever in this particular rule and created him "male and female" for the very same or like purpose.

And by the further and more extensive observation, we find that science is not only unable to account for life, but she is devoid the knowledge and skill to solve the mysteries of the human brain in its comprehension and thinking powers and can not determine the laws governing brain growth. She is therefore practically dumb concerning certain things and is greatly puzzled as to why the brain of the abori-

gines of Australia has stood so very still while that of the Caucasian has so greatly advanced.

Even evolution, like many other things sort of back-fires at times. Its progress forward seems to end abruptly or set back toward the former things and it may take ages for its recovery and return forward again if ever it is actually found in that same particular to do so.

When we take into the consideration the early history of the race we are all left to wonder as we note the true wisdom, the real clarity of expression, and the deep thoughts which are so far in advance even yet of their complete fulfillment; as shown in the writings of the scriptures, through Moses to Abraham, and by the prophets, and Isaiah and David and Solomon; and compare their sayings with those of the present day writers. Where in all the world are to be found such Psalms and songs and literary and moral expressions and teachings? And in character delineation there is nothing of today that will compare with that of Job. And are we not all compelled to testify to the fact, that the Egyptians, who really led the world for long centuries, are now in such a state as

is in no way equal to, or approacheth unto their forebears? Then we can not but speak of that "fulness of time" as it is termed by the scriptures, when Christ came into the world and when he spake with a knowledge, discernment and true wisdom, such as is observed today in no living person.

It can well be said, that this was the time when progressive evolution met its Waterloo, for it was for the time completely blinded with the light which centered in Christ and there could be no further spiritual progress but in Him. It was the time when the old Hebrew cosmogony was fulfilled by the Messiah in the regenerated life (He having tasted death for all men) and the old cosmogony became the basis of the New dispensation and the Christian view of Nature. Evolution, instead of dying, simply circled about Christ and is seen pushing on again in its onward progressive way having obtained more power for its subsequent progress. We must not and we can not overlook the fact that the coming of Christ was immediately followed by the gift of the Holy Ghost, a new Super-added power and life, and pro-

gressive christianity became much more than a crystallization, as was Judaism; and it was quite generally recognized as the NEW DISPENSATION. A new and distinct power and life having entered in there was seen a LIVING EXULTATION and an ENLARGED EXPANSION with a greatly increased evolution. This increased life with its spiritual development greatly enlarged the religious view of nature and the natural sciences. The true followers of Christ received many new impulses from the sciences; and the interpretations of the scripture received many remarkable as well as reasonable and scientific, modifications which were wholesome and helpful to all mankind. Salvation was not for the Jew only but also for the Greek, the gentile world, and for all who should believe on Him and the Word.

It should be observed by every student of the Word and the Sciences, and personally proclaimed by them all, that the christian church, in all her work of exegesis and interpretation of the scriptures, during the long, fierce and bloody trials and martyrdoms through which she was actually called to pass to her fuller

growth and development (which test was endured for centuries) she never once lost sight of her risen Lord or dropped a single atom of love, or a spark of her faith in Him as the PERSONAL LIVING SAVIOR, who had not only declared his Divinity but had proved His power by the laying down of his life and the actual taking of it up again.

It was in the perfect love and unity of the faith that she retained the Divine keynote and preserved in its fulness the Scriptures once delivered unto her, and kept in perfect harmony the Bible Cosmogony in its enlarged state of meaning, together with the fully known facts of the advanced sciences.

Christianity is thus proving herself to be a Divine, living, life-giving organism with supernatural powers and real spiritual discernment —being the faithfully organized body of Christ —whose love and goodness can never be taken from her and should not even be held in question by any one.

It can well be said that this organized body of Christ is not, however, forgetful of her own weaknesses—the weaknesses of the human mind

and heart—and her limitations in perfectly comprehending the Will and the Words and Works of God; and she is, therefore, free and ready to state that good men, christian men, while under their limited enlightenment, have failed and are failing in some, if not in many particulars, in their interpretations of the scriptures; and she is ever ready now to take the advantage of all knowledge and science in the elucidation of the truth wherever found, whether it be in the movement of the heavenly bodies, the spherical form of the earth, the exact order of their goings, or in the Modern and acknowledged facts of the Geological discoveries as to the actual formation of the earth.

She has indeed set herself to the work of comparing scripture with scripture, and is determined to make all her interpretations literal as to the Scriptures and reasonable as to the very best known laws and actual finds of Science.

It is truly impossible for the great church of the living God to stand anyway but four-square with the world. Man and the Universe are God's handiwork. He made them to stand and to progress together, and the church is ever ready

to receive the truth and make the very best use possible of the enlightenment of the age, and in the most reasonable manner that is known to man. Having perfect faith in her God, she is fully assured that He, who is an intelligent personal God, would have his children (the whole intelligent creation) make the full and the best use possible of the most modern, as well as the more advanced knowledge and truth obtainable.

In order to represent the faith of the true believer correctly and state the truth concerning the Christian church we must say, that every honest believer, regardless of his name or denomination, while seeking for the truth will study to find the most reasonable and literal interpretation of the Word of God and when he has found it will stand firmly on it as the word of truth, and will not draw inference about it and declare such inferences to be a part of the Word itself.

Quite often there have been inferences drawn from the Word, inferences which have been given in good faith, and which may have proved helpful for a time, but after a while have been held as a part of the Divine Word itself, and have

thus become a blind to many. While it can be said that this should never have been considered so, it nevertheless has become so. Take the instance of the bible chronology. No man knoweth just how long a time intervened from Adam to Noah, or from Noah to Abraham, for the bible does not say; but good men prepared chronologies to the best of their abilities, inferring much, and though they differ as to the time by over a thousand years, they were useful and convenient in many respects; but they can not and do not give us the veritable truth, yet are being held and charged as the Divine account itself of the time of "the beginning," and of the creation of Adam (man) in the image of God. This is being made use of to the great disadvantage and hindrance of the truth.

Should the study of geology and the real finds and discoveries of the sciences compel the extension of the genesis of man many centuries further back into the remoteness than this chronology has made it appear to be, then what can and should be done? Simply this and nothing more. Seeing that God in His Word hath not revealed it, and knowing the weakness of

men's minds in determining, we can and should accept it like men and as the reasonable followers of Christ will do. By taking a stand on the true interpretation, the direct and literal words of the Divine revelation, the christians will stand with heads erect, with their "minds thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the Divine oracles" acknowledge the inaccuracy of the human endeavor as to the time indicated in the bible chronology, and with faith unfeigned and love to God, say, THAT NO MAN OR BIBLE SCHOLAR HAS THE RIGHT TO DECLARE THE TIME TO BE SHORTER THAN THAT ACTUALLY SHOWN AND CLEARLY REVEALED IN NATURE.

Mankind is deeply in earnest in his search for the truth; the whole world is turning toward the Cross; and the Creation of the Universe and the genesis of man is being more faithfully looked into and religiously studied than ever before in the history of the world. It is being more carefully and prayerfully examined from both the material and spiritual view points than many of the laity might believe. Great efforts are being made almost daily to absolve all doubt

through extensive researches, by the discovery of facts and proofs and evidences which are conclusive, and in this both Science and Religion are engaged and surely touching, if not clasping hands.

But lest we forget or fail to declare the whole truth, let it be said as it was indeed said of old, that the Good Spirit never works but that the Evil shows his face. Even now while this good work is going onward among us and I am penning these words, it must be admitted that an atheistic scheme of evolution is being taught and strengthened in some of our schools and colleges, and the bible having been excluded from our public schools by a general agreement, the truth is working in many places to a great disadvantage.

It is with pain and regret that in this age of such great enlightenment we should be forced to chronicle the fact of this materialistic and atheistic tendency, but to be strictly accurate and truthful we must. To give you but a gentle reminder that much of the new psychology based on evolution leads to materialism, let me direct your attention to the February number

of the *Century Magazine* of New York of the year 1923, page 638 where it is said that "freedom of the will is knocked into a cocked hat" and that "consciousness" and soul are mistakes of the old psychology, according to a certain Professor and teacher of Johns Hopkins University of Baltimore; or take the *New York Daily Times,* one of the leading newspapers of America, copy of June 17th, 1925, and you will there see that one of the Professors of Columbia University is credited with teaching that "there is practically no evidence for the existence of God" and that "immortality is a sheer illusion."

That this can not be all smoke and no fire, I will cite my readers to a book of 1916, the work of a Professor of Bryn Mawr College, entitled, "The Belief in God and Immortality" where you will find much of the false teachings that are wholly materialistic in their leanings, tabulated as if with approval by the author.

The fact is that while the christians have been more than tolerant, perhaps somewhat if not truly indifferent and slept, the enemy has been sowing tares; but now a spiritual reaction has set in, and while it may appear that science

and religion are at variance and pitted against each other, it is not indeed so, for the evil, atheistic tendency of material evolution is being deplored almost, if not altogether, as much, by the true scientists and evolutionists of the land, as by the christians or religious bodies in general.

In due time this will be seen to correct itself through the faithful workings and advocacy of the truth. The past is father and assurance to the present and the future. Even now while these thoughts are being written, the text-books on biology in many of our schools and colleges are undergoing changes for the better, and in the public schools of some of our states, whole chapters on "the descent of man from the lower type of animal" are being forced out, seeing there is no real evidence for declaring such a thing.

In the mean time, every lover of truth and righteousness should make bold to declare the truth as it is; as it has been shown to have been in the past; and is now found to be. In justice to the cause of evolution, it should be said that there is a manifest progress, an evolution in

the succession of beings upon the surface of the earth. And there is a very great similarity of the living fauna and among the vertebra family, and an increased resemblance to man; but as to the direct lineage of the fauna of the different types and ages, and whether they sprang from a single parent cell, and whether the one is the ancestor of the other, even the evolutionists are in great disagreement.

True, there are some evolutionists who think that they are justified in believing that the fishes of the palaeozoic age are the ancestors of the reptiles of the secondary age, and that man must have descended from the mammals which preceded him in the tertiary age, and they are pleased to make man a co-descendant with other species of some ancient, lower and extinct form.

Now while this would seem a very low, slimy process of man's development, and belittling to his chief dignity and sovereignty over all, yet if it could be proved true (which it can not) as to his body or material form which was made "from the dust of the ground," there would still be left in him the higher and immaterial

(spiritual nature) to be accounted for which can not be done by any possible form or kind of evolution. Such a change as this must be accomplished (if done so at all) by and through the addition of some chief super-added bestowment and power, which of itself would require and demand a special and direct creation such as is shown to have taken place in the beginning in the creation of Adam, when God breathed into the material being the Divine afflatus and made man a "living soul."

Were there no Divine revelation given us we might be tempted to think favorably on the theory of evolution which teaches that man descended from the lower animals, but this we need not do seeing God has the more correctly informed us, having enlightened us by the voice of Divine revelation, which gives us the absolute truth and shows us conclusively that here is one fish (man) that, be he reptile or animal, appears on the stage of action with an entirely different nature, and not by gradation but directly and suddenly, and is so far above the rest that he not only puzzles and paralyzes, but strikes dumb the evolutionary forces and

process. Nothing like this has ever taken place in all the history of the world in its progressive evolution and nothing can possibly take place like this by natural generation. All history and all science can show no parallel to that of an intelligent human being like man. He is the only creature who steps on the stage of the universe clad in intelligence and with a superiority that is above and beyond all. And not only so, but is in his being far above the very nature of things out of which he himself is supposed to have come. In fact he is able in himself to control and regulate that nature and its actions so as to keep himself in perfect harmony therewith, without changing or adapting his own body so as to conform to it, but actually changes it by his higher, superior and advanced possessions of quality and force, called MIND.

Were we to regard his intellectual functions, his brain and nervous system, psychologically, with that of the lower animals, it might please the materialist by our making him nothing more than a machine whose force or energy was from without, compelling him to do just according

to his environments, but such we know are not the facts, and history and experience prove the truth of our contention. Man is more than the material of which he is composed. True, he has a material side, "the dust of the ground," but he has a spiritual nature, the afflatus or spirit of the living God. He may be very like the animal as to body and somewhat similar as to his brain force, but he has a nature that is higher, A VITAL PRINCIPLE OF LIFE that is wholly unknown to the animal, and which forever distinguishes him from the animal and sets him apart from the lower creatures. He has an immaterial soul that will not admit of gradation and which makes him capable of feeling and knowing and of moral discernment. He is a rational animal with an animality that is distinct in its nature from his rationality. He is spiritual as well as material and thus possesses the spiritual nature (principle) which is found in no living lower animal and such as the beast does not and can not possess, and this makes the very nearest approach unto him among the apes or monkeys only a mocking semblance at best. There are very few if any real scientists

in the world at the present time, who believe that man descended from the animal, and all the world educators and religious teachers know full well that he did not. Every believer in the Scriptures of the Old and New Testament is as certain of this fact as he is of his own being. He knows full well that the soul of man is not the result of some evolutionary process, but that it is the gift of God, the immediate and direct result of the Divine work and breath in Creation. The truth is, that no believer in God and the Bible can believe otherwise and have faith in God, faith in the Divine revelation, and faith in the Works of creation. Could a believer be constrained from some force of circumstance to believe in the evolutionary theory as to the lower forms, and tacitly admit it as to man's material form, yet is he bound to hold firmly to the direct creation of man's soul, else he forever forfeits his divine rights, ceases to be a child of God, and cannot consider himself one of God's immortal children.

Man is the one being who lives and moves
In that great realm wherein the spirit proves

That God is all and all. Where the unseen
Is the real; and mind immortal, keen,
Lifts the veil, as with love's divining-rod,
Enters, and dwells forever with his God.

And now, dear reader, I have had you accompany me over the whole grounds in a long and somewhat rambling way through the winding labyrinth of Science and the divinely revealed things in Creation, not that you might accept my belief or know my personal opinions, which indeed could have been set up in fewer words and in a much more systematic and logical manner; but that you might traverse the field of science and religion with me and observe for yourself the different speculations, fancies, imaginings, inferences, together with the theories and hypotheses of men, the actual finds and discoveries and whatever evidences and facts which could be seen and had for the **WHENCE** of man; and in the hope that when you had thus gone through the whole sphere and observed for yourself, you could and would form your own opinions and establish or confirm your own beliefs just according to the truth and the

voice of conscience and the best judgment of your own mind and heart. I have tried to examine and observe generally and deal justly by all, for I would have you realize with me that a man's answer to the **WHENCE COMEST THOU**? will in a large measure, if not wholly, determine his answer to the **WHITHER GOEST THOU**? that shall shortly follow. And now, let us quietly reminisce for a little while.

The Résumé

Come and let us reason together. And that we may do this in the most quiet manner and to the very best advantage of all, let us withdraw ourselves apart from those persons who seem bent only on commercial and material gain; and associating ourselves thus together in loving confidence and in the sweetest and humblest human fellowship, with our minds unbiased and unprejudiced, we can the more honestly and reasonably think things over and sum them up together.

In doing this I know that I shall feel very much as John the Revelator did when on the Isle of Patmos; and as he has shown himself

to have felt in his last epistles, when in addressing his hearers he always called them "little children." He, like myself, had grown so grey in the service and reached the allotted span of "three score and ten years" in life, and had actually witnessed and experienced so very much, that the multitudes of younger people seemed to him but "little children" in their actual experience and personal knowledge of the philosophies and verities of life.

I feel as he felt and would take the whole world into my embrace in these the latter days of life on earth. And now that we have concluded to seek the quiet place, and have entered the confidential closet and fully closed the door behind us, we can freely reminisce and consider the marvelous works of God in Creation, and form our conclusions as to the genesis of man, and know the **WHENCE** of his coming.

First, let us be sure that we are all here; are clothed and in our right minds, and are certain that the avenues to selfish interests and earthly fear are shut tightly; and that this is not simply a dream, but a grand and living reality. And being sure that we have laid aside

every weight of material and commercial interest, every selfish idea of personal aggrandizement and every motive of individual advantage and desire—the weights and sins which so easily beset us—we are free, perfectly free, to fly in mind whithersoever we will and gather the facts and absorb the truth.

And now we shall proceed to the journey and let our mind carry us back and back, in thoughtful retrocession, to the remotest beginning in time and space, and what do we find but God only? The journey was long, the distance great, but oh, how very quickly the mind (when once freed from its material weight) has enabled us to cover it and reach the actual beginning of things! And now being present we look about and we can find nothing but chaos. The *terra firma* is nought but one formless void. Its gaseous mass, so wisely thought out, can not be seen; it is shapeless, objectless and tentless, and one in which the vapors and gaseous elements tending toward the more solids are commingled. There is no organized structure of any kind and no animated existence, for such is not possible therein.

The earth and the beautiful world which we left behind us are nought, and there is no bright sky or broad outstretched heavens above; all, all is breathless and silent; the darkness reigns supreme; there is no light but depths of gloom profound! Having satisfied ourselves of this, quick as is the flash of light, our thoughts return us again to the quiet chamber of meditation where we can relate the experience and consider and weigh the find in the remoteness and the very beginning of the creation of things.

Though we found that the beginning was enveloped in darkness and completely covered as with a veil which was not penetrable by human eyes or even the human mind, and no life, or breath, or voice came forth to tell us what sprang from thence, yet we are assured by the manifold manifestations of the present existent universe of which we ourselves are a part, that all these things did come forth from thence and it is now left for us to deliberate as to just how this stupendous effect, of which man is a part, was produced.

An effect that is so big that it astonishes us and fairly overcomes our senses could not

have been produced without an adequate cause and the cause must of itself have been infinite. There must have been some wonderful creative energy with an intelligence and will to produce such a gigantic, good and lasting effect as is the earth and the heavenly bodies out of such a gaseous mass in the beginning; and to thus have set them all in their order or places in the firmament, and established them in such rotations and orderly system as they now are for the benefit and use of man.

And is it not most reasonable for us to believe that, could we really have entered within that veil, penetrated the darkness therein, witnessed the actual procedure of its doings, we would have seen these things coming forth in well ordered periods of certain duration, long or short, and advancing from the gaseous to the more solids, from the formless to that of the more plastic and set; and that from this dead mass there were advanced (evolved) peculiar living organisms, first the plants and vegetable and then the animal and each so arranged as to produce others after its kind.

The distance which we traveled to that first

beginning was indeed very long; how long no man knoweth for the earth must have been ages in forming from the gaseous to the solids with crust formation suitable for the occupancy of man; but this we do know that the great mass of dead matter was actually changed from one state to another, and after a very long period of time (could time have been estimated) vegetable matter and life did appear thereon and even it was continually dying or disappearing, as it were, and then re-appearing again, and the earth was being renewed again and again. This we know for it is clearly made manifest by the Sciences and revealed by the voice of the Scriptures, and Geology indicates that the period was very long and the scriptures show that the whole mass of matter was finally submerged beneath the waters which must have rushed out from its centre when darkness "covered the face of the deep."

As to the time that elapsed between the beginning of the liquid mass of matter to its actual submergence as a cleansing process for the formation and the super-added creature man to appear upon it, we can not tell; since science

has not been able to determine and the scriptures have not seen fit to reveal, but we are assured by their affirmation that the primeval waters deposited their sediment for ages and their chemical action and reaction must have produced the crystallization (with which we are now so very familiar) in the granite and other silurian strata, while the internal heat produced the upheaving convulsions which are now to be seen in the great mountains of our own beloved land and that of our mother country, England, and also that of the whole world.

And finally, as we are told in scripture, and is to be observed by us, the dry ground (earth) emerged from under the waters, and it was so very fertile that the plant and vegetable life grew to enormous sizes and the animals were truly ponderous. We are now quite certain of this for they have left the evidence of themselves in the rocks; and it is declared on good authority that lizards have left their skeletons, which are over a hundred feet long, very nicely embedded in rocks, and that the vegetables and animals were giants in that period.

For some reason of which we are not told,

but can reasonably surmise, the convulsion of nature again overwhelmed them all and the vast forests and vegetable matter were buried together under beds of common clay which later became rocks covering the whole and forming the great beds of coal which should afterward be used for gas and heat and fuel by the coming intelligent creature man; and has really preserved his life and made him and the world what it is to-day.

And now what is your own mind and heart saying to you concerning all this? Is it that there is no God? Can you truly make yourself believe that there is no intelligent designing Being; seeing that there is such evident design in Nature? Is it possible that your own good reason will permit you to believe that such things were actually grown upon the earth, and then covered up beneath the rocks and soil and there stored away for the future use of man without there being a purpose and intelligent design in nature? Is it at all reasonable that any human being, on being assured of this, should subject himself to such a false belief as

that of no design in nature and no designing God above nature?

Let us now return in thought to the very beginning and see if we can observe the first beginning of life and attain unto its origin. Yes here we see life; the first appearance of it, coming forth from the mass of dead matter. Can it be that it is self-originated? It is seen to manifest itself in plants, in vegetables, in fowl and animals. It is but natural and reasonable in us to question how these things could have originated themselves out of the dead mass of matter, whether it was by some power of chemical action in the gases and solids of earthly matter, or by some peculiar electrical disturbance among the particles of matter, which matter we might suppose was almost if not altogether eternal. And it does seem to us that these vegetables could not have come forth or sprung into existence without there being some living seeds first implanted therein; or these animals and other living creatures have produced themselves or been produced and manifested such wonderful life as is seen in them, without there being any protoplasmic cells con-

taining life, and no God to be the originator and designer, and plant them so that they would come forth and manifest such life and growth. Are we not all familiar with farming? Then we do know that we could not find a single intelligent farmer in all the world, who is so ignorant of the true state of facts concerning life and growth, that he would think or believe he could get a crop of vegetables of any kind, or a field of wheat or corn, without first planting the seed. And many of us are quite familiar with the laws of breeding, and good breeding too, and there is not one among us who would think or argue that he could get a herd of cattle or other stock of any kind by some kind of spontaneous generation with no set stock from which to breed.

Men have labored hard for centuries to produce life by chemical action and otherwise and have failed in every instance. Why, Professor Tyndall, whom we would have expected to succeed if any man in the world could, tried it faithfully, and experimented to the complete satisfaction of himself and others, and then concluded with these words: "From the beginning

to the end of the inquiry, there is not, as you have seen, a shadow of evidence in favor of spontaneous generation." Surely that ought to suffice.

Some men have held that such a thing is possible and hesitated to give it up, but after repeated hard trials, and after some of them had thought that they had demonstrated it, they nevertheless, were forced to admit their efforts a failure. That which they thought they had accomplished by spontaneous generation, had not been done so at all, but was done from the life germs found to be residing in the air. It is a fact which every intelligent housewife now knows that the air which we breathe is filled with living germs of dust or matter, and so she is very careful to exclude them from every can of fruit or vegetables that she would preserve and keep by canning. It is known by us all that even the mould and maggot have an antecedent life, and so all syllogistic reasoning and deductive science forever dismiss the thought of spontaneous generation. Men must look to God for life and for much which they have hoped to find in Nature.

The great trouble with mankind in general today is, that when looking upon the abundant crops, the many fields of wheat and corn and other waving grains, and seeing the fruits and vegetables of earth, the farmer has produced by his intelligence, skill in planting and cultivating, and beholding its richness and goodness, the mind becomes so interested and fascinated with it all that the farmer is overlooked or entirely forgotten. What the farmer has done, what he is now doing and shall do to enrich and preserve life and bless the world in general is given little or no consideration. And we find that it is just that way with many research workers, who are devoting their whole time to Nature and Nature studies; they are so taken up with the Sciences, and fascinated with their finds, that they actually overlook or forget God, the Author and finisher of Nature.

Whole nations have thus forgot God, and "the rain descended and the floods came" and swept them all away. Men who have been highly honored and the leaders of men and nations, have so done and have been forever cast down. Nebuchadnezzer, King of Babylon, is a fair ex-

ample in illustration. He traveled this way and went down. He lost sight of God when he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" And with what result is seen, for it is said, "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; THE KINGDOM IS DEPARTED FROM THEE."—Dan. IV. 30, 31. And we are told, "The same hour was the thing fulfilled" and "he was driven from men and did eat grass as oxen."

Our first parents, Adam and Eve, were so fascinated, or taken up with the garden of good things, that they forgot God and disobeyed His Word, and they were driven out from thence and forced to wear out their lives in travail and sorrow; and the great pity of it all was, they took their posterity along with them. Now it may seem strange to us that men and women will forget God and act so, especially, when they are so highly favored, but they will. We may not be able to clearly understand why our first parents should do so, seeing they were so clean

and highly favored, being just fresh from the hand of God and the first persons to stand upon the earth after it had been properly formed and fitted up for man, but we have the word of God for it and the evidence in ourselves that they really did. And though we are compelled to share with them the loss, we can not help sympathizing with them. We can not forget that they had no yesterday back of them. They were destitute of the knowledge of past experience. They knew not the "great deep," the "formless void" and the long chaotic state, and had not even heard of the Great Spirit "brooding over the waters" or "The ocean without light," and had little knowledge of the wonderful planetary system. It was immediately following the first light of "day and night," and the order and establishing of the universe that they were placed in the garden of it the possessors of a human personality with a freedom capable of enjoying it and actually ruling over it. And seeing that they were so placed, with no history back of them, and little or no experience to assist and guide them, we can more readily understand their misguided action. And though

they were our first parents, the father and mother of all the living, did thus step aside and carry us all along with them in sin, we can feelingly sympathize with them in the Fall; and, still holding in mind their chief dignity, and appreciating their honorable placement in the beginning, we can aspire after their God, if haply we may find Him and be restored into that holy likeness again.

Let us not forget that other individuals of very high standing, and with much greater enlightenment, and with a vast experience back of them have fallen into sin and have taken whole nations along with them. And while we look on the estate of the first man and woman as being so beautiful, pleasant and honorable and holy as to be almost divine, yet we know that we are more highly favored in this our day. The heavens and the earth are much more glorious to man in the present day because of the wonderful achievements in inventions and the advance knowledge of the sciences which bring them the more nearly to the eyes and to the mind and heart rendering them the more observable to the senses, and so as to be the better un-

derstood and enjoyed by all. The truth is that all the material and spiritual beauties of the universe are the more clearly seen and the more fully enjoyed by us to-day than they were by primitive man. Surely the world is coming to realize this more and more as the world is increasing in its knowledge and advancements. I am quite sure that America and all the leading nations of the earth do. People are taking great pride in their placements on the earth, for we see them continually extolling their own country or nation while beholding the beauties in nature elsewhere. The great trouble with us all is that we are in danger of forgetting God while we are admiring his works. We love our "rocks and rills" our "wood and templed hills", and lest we forget, it is well to emphasize the fact that it is much more praiseworthy in us to show our gratitude to the Creator for our placement by a strict adherence to the truth and the laws and principles of justice in which the government is truly founded. Here in America, the fathers established justice when they founded the United States of America, for they did it in righteousness. Our

fathers saw and appreciated the great land into which, through the providence of God, they had been brought, and they resolved in the beginning that they would not forget Him. In forming the constitution by which the country should be held and kept for them and their posterity, they never lost sight of God or took their eyes off the Almighty. When they declared their independence from the mother country they at the very same time appealed to the "Supreme Being", the "Judge of all the world" for the rectitude of their good intentions. And when they signed the "Declaration of Independence" they did so as christians, declaring, "Equality, Liberty, and Freedom" as the inalienable rights freely bestowed on man by the Creator.

And to preserve the nation and keep it in good health politically, socially, intellectually, commercially and spiritually they found it necessary to keep their faces turned toward God and their minds and hearts resting firmly on Him, and on something more substantial than pure materialism. Materialism without God is dangerous, dangerous to the life of the

individual or the nation. The materialistic tendency in men and nations is very great and it is equally destructive. A godless soul and a godless world are truly impossible. The earth is a very great garden and to possess it is a big temptation, but with the ever increasing desire to acquire it for ourselves, we should not forget that God is always in the midst of the garden and very greatly interested in it. He planted every tree for a purpose and brought them all forth in time, and some of them are for "life" and some for the "healing of the nations" and it is plainly declared in 2 Chronicles (XVI. 9), "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." And without Him neither man nor nation can prosper.

The creation of the first man and the placement of him upon the earth are indeed very interesting things in their contemplation and in their actuality. It ought to inspire our thoughts, more than the fields of waving grain, the "cattle on a thousand hills," the many mines of gold and silver and precious gems, or

the study and observance of the heavenly bodies in all their rich and magnificent splendors do. Man is a living creation with a human personality derived directly from God which forever carries the image of God and subsists in God. This makes man the creature so very close to God that he can hear the Divine heartbeat, understand its pulsation, distinguish His voice, know His love and actually share His glory and life.

And now can you tell me why our faces do so shine, our hearts beat quickly, and actually throb and quiver as if in unison with the Divine while we so quietly meditate on his goodness and consider the WHENCE OF MAN? Is it simply because of the fact that you and I are made in God's image? No, no, no! a thousand times NO. That may be the primitive cause, but the cause is not without its effect. The truth is we are now *en rapport* and our faces do so shine with such effulgence of joy, not alone from the fact that we are made in His image, but BECAUSE WE KNOW THAT WE ARE.

This belief in us, this knowledge of the divine, elicits confidence and inspires our faith.

It fills us with love and Godly hope. We truly anticipate the future and we have great expectations in God. God is actually revealing himself to us and in us and his light is now being passed out through us into the world and unto all mankind.

Oh, what wonderful love and radiant joy! What increasing unity we see, in the continuity of his whole creation from the beginning! What infinite wisdom is displayed and what harmony and order is shown in the whole universe! And oh, what exalted dignity and power is observed by us in the energy and the causation through which "the heavens and the earth" were produced, are being upheld and sustained, and are being perpetuated unto the future generations of men! And greater still than all these, is that glorious and perfect consummation, the very wonder and greatness of it all — MAN MADE IN THE IMAGE AND LIKENESS OF GOD, AND WITH AN ENDLESS EXPRESSION IN GOD.

It is certain that we, his intelligent creatures, can now see Him more fully, more clearly and more abundantly great and good, in that of his chief and crowning work of creation, the

making of the human soul, than in all things else. The soul-creature, man with a living soul, is the crowning climax, the "let us make" consummation of the Divine Creation.

Then it is not in the least to be wondered at, that we, with our faces shining, our hearts throbbing and our individual spirits leaping forth with exultant joy, should be so pleased to declare with all our powers of mind and speech, that THERE IS NO OTHER BEING LIKE MAN, and no creature so highly favored as he.

Man has wisely been declared, wonderful in body, noble in reason, infinite in faculties; in form and movement express and admirable, in action like as an angel and in apprehension like as a god. Man is the only being who can see and feel after God. He is the only being who can really understand the Divine Providence and the laws by which all things are governed on the earth and in the sky.

This may indeed astonish us and cause many to marvel, but seeing the facts and realizing the actuality thereof, every honest soul is brought low and in great humility lifts up the eye to worship and adore his Maker. While the

revelation of the fact of how God made man "out of the dust of the ground" and then to complete him in his present state, breathed in him "the breath of life" and man "became a living soul" may cause us to wonder, still it fills us with love and admiration, especially so, when we know that we are made "but a little lower than Elohim (God) and crowned with glory and honor" — Ps. VIII. 5.

Were we to consider man in the atheistic evolutionary way and then compare ourselves with the other animals we would find ourselves to be weaker than the beasts. Physically man is not very strong and materially he is weak and small. Were we to look on man and the universe simply through the eyes of the naturalist and the material scientist, and then seek to compare man with the heavenly bodies or the earth we would find him but an atom in their sight. And were we to devote our whole life to the study of the earth and the heavenly bodies (the universe) as these men of letters do; and witness their goings and doings as these men do; then, as we would behold the intricate movements of the heavenly bodies and the revo-

lution of the earth, understand their orderly movements and their stupendous size and strength together with their ceaseless energy, methinks, we too would throw down our telescopes and seize the more powerful microscopes and turn them on man and ourselves to see if we could indeed find ourselves, we being so very small. In attempting such a comparison, we would be constrained to say with Thomas Carlyle, who lived largely for literature, "When I gazed into those stars, did they not look down upon me as if with pity, from their serene place, like eyes glistening with heavenly tears over the little lot of man!"

This, however, we need not do, since man is not only material and natural, but spiritual. He is not simply animal and material but these plus a living soul. And when we come to know this and understand him as he really and truly is, we are forced to consider him as a being that is not mortal but immortal.

The **WHENCE** of man from the beginning and the revelation of the truth in creation show this and prove this, not alone by declaring it in the scriptures, but by the establishing of the in-

telligent, religious nature within him and giving him the history and doings which testify to his immortality. And when we take these facts into the consideration and know them as we should, then that little atom, though but a helpless babe in the mother's arms, is not only a God-child but a child of immortality and greater far than all the starry heavens, the earth and the whole of the universe combined if man and God were left out.

Oh, how very silent and inexpressible would the earth and universe be without man! And how infinitely dumb would all things be without the life and knowledge of mankind in it! There is no matter however great or magnificent, no force however steadfast and lawful that can equal the power of thinking; the glory of knowing; the spirit and soul of feeling; and the more exalted state of loving and adoring.

When rightly considered the one little atom "in the image of God" the lone individual human-soul, outweighs and outshines in wisdom, goodness, greatness and lasting glory all the worlds of creation. That little being sees as God sees; thinks as God thinks; feels as God

feels; enjoys and loves as God does and he shall ever live and shine as God does. Then why should it be thought an incredible thing or a very little thing that God should put man at the head of all creation and crown him with such dignity—such "glory and honor"—giving him the absolute sovereignty and dominion over all.

It was of God's own will and choice that man was so made in the beginning, and his placement in creation was given him by Divine right, and it is but reasonable and right that he should retain it by his individual faithfulness and obedience to God. To belittle his placement and act as if it were not so, is to betray the trust actually imposed in him and deny God.

The truths of the Divine revelation and the facts of man's being, of which none should be ignorant and with which all men are more or less conversant, show that the life of man is so different, so very different from the beast and every other living creature of which we have knowledge, and even from the universe as a whole, that man is in no way formed, changed or controlled by them. His life and action is not determined by his environments and his character

is not determined by them. A man feels, knows and sees, that his actions are not fully determined by his surroundings, but that he may, can and does rise above them, and is actually independent of them. His actions, he knows, are the results of his own doings. They are, as he can see and know, the results of his own independent intellectuality of mind and spirit which moves within him and enables him to reason and judge for himself. He is assured he has the spirit of enlightenment within himself; that he possesses the mind, the conscience and will that enable him to choose for himself what he will do; and these powers bring him into such very close proximity and fellowship with his Maker, that he feels that he can do many great things through the Divine strengthening, and that he is in duty bound to love the Lord his God with all his mind and heart and his neighbor as himself. This is a state of fellowship with God and an obligation to God not had or thought of by any other creature.

What a failure, what an unspeakable failure the whole creation would be without a human being living in it! How lonesome, how very

lonesome the universe and all life would be without the mind of man! The very heavens would be "breathless and silent" and truly out of place were there no mind of man to communicate with them and comprehend them! Oh, how very small and insignificant would they be were there no intelligence to behold them, no mind to study them and appreciate them, no sympathetic human nature in the likeness of the Divine and the true loveliness of the human soul to be moved by them so as to enjoy them and the God who made them!

Then why should not you, my "little children", and you who are older and the more experienced — all you who have in any wise been meditating and considering these things over with us — Why, I say, should not you and I, seeing we are made in the likeness and image of God, cling tenaciously with a fervent, constant and ever abiding faith and love, to the Bible — the inspired word of God — while we are studying and revering the works of God in Nature? It is not only a privilege but a duty for us, whatever our calling, profession, personal work or work in general may be to stand

up for the truth as it has been revealed to us from the beginning and is found to exist in us now, and not reject the Bible-account in creation of the primitive dignity of man for the much less known and less elevating hypothesis of men. Let no man quench his own spirit and surrender his faith, but let every one forever cherish the thought that it is the Divine Revelator — the true God — who in the beginning chose to make us like Himself, the only creature in all the world that could hold communion with Him. No man created himself, but his creation was of God, who gave him a dignified placement at the head of creation and started him forward on his great mission of light and love, to have the dominion over "the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth", and continue in his rule and his journey of life toward his eternal home with God.

And now, that man has lived long on the earth and has journeyed very far, and greatly advanced in knowledge and true wisdom until at present he is more and more coming into his

own and exercising his lordship over creation, over the whole of the natural and material worlds and even over the spiritual which includes himself, we may all take on renewed hope for the future.

Had we the time we would be pleased to speak of the wonderful advancements made by man in the past twenty-five years. It is truly astonishing. Time would fail me to relate it here but suffice to say that in subduing nature by his skill and mental powers, he is not only triumphing over the material creation, but is coming into his real lordship and dominion, and as he does so he is coming more and more to know his Divine Creator so as to the more fully appreciate Him and enjoy Him in His works.

The more man advances in the natural sciences and through them lays bare the certain laws and many marvels of nature, the greater does he and his God become. Every find, every new discovery, every new invention of worth or gain, only gives him the more complete dominion over nature and the material and makes him love God the more, until as God

hath said, His love shall have the complete mastery over him and he shall be made forever perfect in righteous and true holiness.

But let us not mistake. I would not have any of you ignorant. Science is indeed wonderful and she is very good, but she has her place. Without the Divine revelation and the superadded gifts of God, it would be impossible for man to tell **WHENCE** he came or **WHITHER** he is going. Without the knowledge of God as revealed to us in His Word and actually found to be in the person of the Lord Jesus, we all, at best, are but wanderers upon the earth, coming from some far off and truly unknown past, and going forward at a rapid pace toward some unknown future, and are really become, because of our superior intelligence and scientific skill and great learning, of all the creatures on the earth the most miserable.

Reject the bible statements of the creation as to the direct inbreathing of life divine and the further revelation of God, and mankind, as a whole, is but an apparition upon the earth. Take from us the true knowledge of mankind in the creation, and shear man of his purpose

and destiny, and you leave him a miserable wreck upon the earth and render the universe of which he is a part, a stupendous miracle and mystery, wholly incompatible and truly incomprehensible.

Accept the bible statements of the creation as given by Moses and the inspired writers who follow him, and we know **WHENCE** we came and **WHITHER** we are going, and are fully persuaded within ourselves that God is able to perfect that which he has begun and keep all His and bring them through faith and the power of the Holy Ghost into the enjoyment of everlasting life.

When we accept the Divine revelation as it is given us, couple it up with all the modern truths of the Natural sciences and the greatly advanced teachings and truths of the life and death work of Jesus Christ, we will find that the race of the future, of which we, I trust may be a part, the people of destiny, will not be the big brainy beings of nature and the "natural selections" but the meek, loving, sacrificing, God-fearing, ideal and faith-controlled, brothers

and sisters, — THE SONS AND DAUGHTERS OF THE LIVING GOD.

WHENCE COMEST THOU immortal man
  In stalking forth to be?
No other creature in God's plan
  Approacheth unto thee.

Lo, in thine onward, upward flight,
  To seal the sacred vow,
Thou are not lost in endless night
  Then, **WHITHER GOEST THOU?**

Part Second

Whither Goest Thou?

Whither?

THE works of nature are very fair and their going and doing are wise and good. The scientific knowledge of her order and laws is not only interesting and instructive but exceedingly beneficial. But science and nature are silent concerning many facts and truths; such as, the origin of life, the creation of man, the introduction of sin into the world, the real and greater gifts of eternal life, the gracious bestowment of the Holy Ghost, the resurrection from death and the life everlasting. Without the knowledge of these facts and truths which are made known to us by the Divine revelation it would be impossible for us to tell the **WHENCE** of man or the **WHITHER** of his going. Now many of these truths are not only declared by Revelation but are actually experienced by men and nations. And while nature and her sciences teach nothing that is contrary to these truths yet there is a manifested silence concerning them, and it is found

that a Divine revelation is absolutely necessary to man's best and highest good.

In order, therefore, to the highest knowledge and the greatest good to ourselves, our posterity and the coming generations of men, we should turn our attention and earnest consideration the more directly and distinctly to the Revealed Word of God. Such action as this on our part is simply wise, reasonable and good.

Immanuel Kant well says, "The highest good, practically, is possible only under the pre-supposition of the immortality of the soul; consequently this, as inseparably bound up with the moral law, is a postulate of the pure practical reason."

It would seem then, that no person of intelligence should permit himself to live in ignorance of those higher things which are essential to the soul, and which make for the better part of a man's being. That which makes for the spiritual and eternal welfare of the individual, and will in the end be for his best and highest good, and which will bring him the most extensive and exalted benefits and give him the

greater happiness here and hereafter ought to command our deepest thoughts.

Real human goodness and true world blessedness are but dreams, unrealized and unrealizable without immortality. A moral world to be final must be everlasting. Were this not so, the soul of man would be cheated out of its most splendid heritage. Man's noble aspirations, intense desires and heavenly ideals would all go for nought if not prophetic of an ultimate fulfillment and experience. Here is a knowledge and an assurance residing in the mind and heart of man, that is the greatest, the most captivating and blessed of all wisdom given unto him.

It is a universally known and recognized truth, a fact more potent and certain than any other fact in all the world, that we are here today and gone tomorrow. That as in Adam all men came into life, so in Adam all men die. That as man came from somewhere he is actually soon going somewhere. That the man of today will not remain so, but is actually slipping away and will be gone tomorrow. The great question is the **WHITHER** of his going.

The **WHITHER** of the human life has tried men's souls and engaged their minds from the very beginning of time. It has kept mankind thinking during all the ages and it is seriously and earnestly engaging men's thoughts at the present. Say what we will we can not shake the thought from us. The fact is, as history shows, there never was a time when the mind of man was freed from the belief in immortality. History fully discloses that there never has been found an intelligent set of human beings (no race of peoples) anywhere on the earth that was wholly destitute of the belief in a future existence. They all believed in what may properly be termed life after death.

Now this may appear strange to us. It is indeed very strange. When we think that man, the only rational creature on the earth, should look out over the earth and the other living creatures and material things, see them all come forth and then in time disappear and die away in endless succession, and yet have faith to believe that somehow he and his kind shall live on after death and shall never die. I say, it is strange, very strange; but while it is not

just natural or according to the things of nature, yet it is a fact and the belief of man in all ages, and of all the races and peoples on the earth of which we have knowledge. The history of nations and tribes confirms this and shows us there is none destitute of the belief in a future life. This belief in man is as universal as is the belief in God. And while the fact in itself may not fully justify us in declaring immortal life a reality, it is an evidence that carries great weight in that direction. It surely would be hard to fool mankind in general, and to fool all races and peoples all the time; besides when we find it actually links up with the knowledge of intuition, natural desires, human aspirations; and actually feel its truth well up within us causing us to allay our fears of death and to attach ourselves unto all that is good and grand and holy in life; it then becomes the nearest approach to reality that is at all possible or thinkable and is to us a positive conviction and a blessed assurance.

Say what you may, you can not make the intelligent human individual believe that his mind and soul together with his body shall die

away and be left to see corruption. He may believe that what is called death may make an end of his so-called existence here on the earth, but it can not destroy his personality of being. He is fully convinced that such belief as is had in a life beyond the grave, such aspirations as men do have, such desires as all men do possess are but the outgrowth of the possessions of the immortal life that is within them. He is assured that the prophecies of the desires which are in him, desires that are ever increasing and glorious, must and will be fulfilled. It could not be otherwise and be natural.

Nature never disappoints. And it is but reasonable for us to believe that these appetites and longings will be appeased. The appetite of mankind for immortality is a natural appetite, and it must be fulfilled in us by the God of our creation in the future state. We can not reasonably think of it being otherwise. Of what use are these wings of the mind and soul if it were not indeed so? Like the wings and feet and eyes of the chick in the shell, they are the prophecies that the being of which they are a part shall shortly go out into another

world or state of existence that is indeed suited to their use. Why was man created with such powers and habiliments of body and soul, and of what use are all these outstretchings and outreachings of the human mind, if it is not that man himself shall soon fly away and find that everlasting place prepared for him where these things shall indeed be fully realized? Every human being made in the image of God has these great longings and aspirations reaching into the beyond, and being the actual possessor of them, he can do no less than declare with Dr. John Fiske: "I believe in the immortality of the soul," and while he may not be fully able to demonstrate it as with mathematical certainty, yet he can say, as Fiske did, "not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work." He has the sure witness in his own soul and this tells him with certainty of the life that is to be had beyond the grave. "I know" says Job (Job XIX. 25); "I know" says David (Psalm XVI. 10); "I know" says Paul (2 Tim. I. 12); "I know," says Martha, "that he shall rise again

in the resurrection at the last day." (St. John XI. 24.)

Just let anybody, in a reasonable manner, study the creation of the world and the genesis of man as coming from the hand of an infinitely wise, pure and holy being, coming with divine command and in the spirit of the Maker to serve a purpose and for a certain end; and not coming simply as an evolution or local incident of an endless, aimless series of cosmological changes, and he will find that just so surely as he lives and breathes, just so surely will he believe in his own immortality and the eternal life.

And that this belief has been so constant and general, if not universal, is proof of the truth; and this fact in itself ought to convince the most skeptical that man always has considered himself radically different from any of the other creatures and personally far above the dumb animals. Nothing could possibly show us more conclusively the capacity of mankind in all ages for the immortal life.

It is the very philosophy of life, that "as a man thinketh in his heart so is he," and it is

known that "Out of the abundance of the heart the mouth speaketh", and that no man can think love without the function to love, and this proves to us that man would not think of a life after death and have the heart and soul inclination and desire to aspire after it without having the living capacity for immortality, and his faith makes it certain.

Man made in the image of God is inseparately bound up with God by the Divine afflatus, and his belief in immortality is unquestionably the very root of his own soul-self made in the image of God. The being who came thus directly from God and who is still bound up with the "living breath" unto his Maker has such absolute and perfect faith in his God that he can not help believing in his own immortality. He feels that he can not do otherwise and be reasonable and just and natural. I think that this truth is perceived if not advanced by the great German theologian Richard Rothe, who studied in Heidelberg and Berlin under such eminent and renowned philosophers as Daub, Schleiermacher and Neander.

He says, "Wer an einem Gott glaubt, der

muss auch an die Fortdauer des Menschen nach dem Tode glauben. Ohne eine solche, gäbe es keine Welte die als Zweck Gottes denkbar wäre." This when translated is, "He who believes in a God, *must* believe in the continuance of man after death. Without such a faith there is no world that would be thinkable as an end of God."

As we look back upon our forebears and study the sacred historians we find that the people of Israel concerned themselves more especially in the coming of a Messiah and Spiritual Ruler and Redeemer. The **WHITHER** of man was made a secondary matter to the coming of the Messiah. They were greatly exercised and chiefly concerned in the presenting of their righteous dead unto this coming Lord of Glory. We can but notice on every hand their great confidence in Him, and their faith as they, in prophecy sang, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." — Isaiah XXVI. 19. And they assured one another, "They that be

wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." — Daniel XII. 3.

They had a free, full and perfect knowledge in the early day and recognized that God had the power over life and death for they declared with much emphasis and with positiveness, "The Lord killeth and maketh alive; He bringeth down to the grave, and bringeth up." — 1 Samuel II. 6. This was to them the pledge of the immortality of the people Israel, and it led them more fully into the individual belief in the existence of life after death which is so admirably and firmly expressed in the words and actions of such great men as David and Job.

Each prophecy uttered by the sacred writers concerning the coming of the Messiah and his crucifixion and resurrection was a true foreshadowing of the resurrection of all mankind. It is not to be believed by any reader of the bible, but that Christ's own prediction of his second coming, implied the resurrection of the dead. It could mean nothing less. And such a resurrection of the dead is positively asserted

by Him (St. John V. 28 and elsewhere) and he always based it and man's immortality upon man's union with God.

When Jesus speaks, we can well let speculative criticism rage; and the mind of the men devoted to rationalism seek for a sign based wholly on philosophical reasoning, if they will; for when we can find the supernatural revelation that just fits into our own individual human nature in its aspirations, and that is based on prophecy and its complete fulfillment, and a history that shows it to have been actually reached in the person of Jesus the Redeemer, who failed not to exhibit his power over life and death, then we know, and the **WHENCE** of man is so sure that it enables us to fully determine the **WHITHER** with absolute certainty.

If man at the beginning (when first coming into the world) was created with a body material and a soul spiritual, and we know that he was (Gen. II. 7) then he is composed of matter and spirit. And if he was created in the image of God, and we are assured that he was (Gen. I. 27) and that his Maker on seeing this

pronounced it "very good" (Gen. I. 31) then it was just as necessary and essential that provision should be made that the being thus created should be made to conform to the moral law as it is that in mechanical goodness provision be made for its essential fitness to attain its end. And if that being (man) should ever fail (because of his free-agency) and failing, fall, and lose the Divine likeness, it was absolutely necessary to the Infinite goodness that provision be made for his regeneration and actual return to that likeness, in order that, he be the same identical creation (creature) that God made and would indeed have him be. And this is the plain and simple gospel truth as expressed in Eph. IV. 22-24.

When in the course of the creation it became necessary for the making of man, and his body came from "the dust of the ground," and his soul or spirit-life came from the breath of the Almighty, original righteousness was as necessary as was man's very being; and that original righteousness would surely have been propagated or passed on to his posterity had not Adam sinned. Mankind would not have died

had not sin entered in, for we are plainly told that it was "by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men."—(Rom. V. 12), and this is shown to be the gospel of Christ Jesus.

And now we see this natural death swallowing up all men; and, pray what is it? We know that it has been variously represented in Ancient history and in the Scriptures and we are tempted to look into it and see just what it is. In looking into the first historical accounts of it we find that in Deuteronomy XXXII. 50, God spake unto Moses and told him to go up into mount Abarim against mount Nebo, in the land of Moab that is over against Jericho, and "die in the mount whither thou goest up, *and be gathered unto thy people;* as Aaron thy brother died in mount Hor, and was *gathered unto his people.*" And in the Judges (Chap. II. 10) we are told, "And also all that generation were GATHERED UNTO THEIR FATHERS." This gathering may not sound much like death (that is such as might be supposed to be the end of all things) but it nevertheless is the exact representation of the natural death; and it truly

seems to us like a gathering of the human kind and loved ones together again after they have given up their existence here on the earth. And that is just what it was and is.

And does not that gifted and wise man Solomon give us (in the last chapter of the Ecclesiastes) the scientific and philosophic aspect of it all, saying, "Then shall the dust return to the earth as it was; and the spirit shall return unto the God who gave it." He thus sets forth the natural death as the suspension of the personal union between the body and the soul for a time, in the which, as he says, there is the revolution of the material into its chemical elements and the spirit returns and rests, as it were, in the bosom of the God who gave it. As the body of man came from the dust of the ground it must return to the soil again as is expressly stated of God in Gen. III. 19; and the spirit of man that came from the breath of God must return unto the God who gave it. It is plain to see that Solomon and the early teachers taught that man had or was a spirit as distinguished from a material body and that upon its separation from the material

body at death it did not cease to be, but ascended up into the presence of the God of Creation to stand forever in His presence.

And when we turn our attention to the voice of the New Testament teachings we find it the same. And then late in life, we hear, that giant in intellect and personal activity, Paul, say, to his brother Timothy in his second Epistle (Chap. IV. 6) that "The time of my departure is at hand." He thus regarded his death as but a "departure" and to prove it so, after having told Timothy how he had fought a good fight and had kept the faith he says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." There is no thought of his ceasing to be, but the declaration that he should live on and be just as active and knowing as he had ever been. And to his Corinthian brethren we hear him say that death is not only gain, but that mortality might be swallowed up of life; and personally voices his own faith saying, "We are confident, I say, and willing rather to be absent

from the body, and to be present with the Lord."—2 Cor. V. 8. And to his Philippian brethren he expressed his desire "to depart and be with Christ," which he declares "*Is far better.*" (Philip I. 23).

When we examine the Epistles and study the history of the teachings of the Apostles and direct followers of Christ we find that they seldom preached a sermon or wrote a message that they did not declare therein the doctrine and testify to the resurrection of the dead. Now this seems to be largely a lost art with the preachers and teachers. It is seldom if ever you hear a sermon on *the resurrection of the dead.* In the early days, the days of the beginnings of the christian church, it was the Alpha and Omega of the gospel testimony. It was for the preaching of this truth that Peter and John were drawn up before the council by the rulers, they "Being grieved that they taught the people, and preached through Jesus the resurrection from the dead"—Acts IV. 2. And it was likewise this same doctrine that so stirred the Athenians when Paul preached among them; they said, "He seemeth to be a setter forth of

strange gods, because he preached unto them Jesus and the resurrection from the dead".

And when Paul stood before the council of the Pharisees and Sadducees in person he presented to them his defense saying, "As touching the resurrection of the dead I am called in question by you this day." And in another place declared boldly, "If Christ be not risen from the dead, then is our preaching vain, and your faith is vain, and ye are yet in your sins."

This doctrine of the resurrection from the dead was no new doctrine; it is as old as is Father Abraham and it is simply the plain gospel truth; a truth that should come with living force to all mankind.

I think Paul makes this very clear when he tells the Hebrew brethren (Chap. XI. 19) of the faith of Abraham in offering up his son Isaac, saying that he did it "accounting that God was able to raise him up, even from the dead". It is also made very manifest to the world when Job is made to say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in

my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me"—Job XIX. 25-27.

David expressed this same truth when he sang, "For thou wilt not leave my soul in hell (the grave) neither wilt thou suffer thine Holy One to see corruption"—Psalm XVI. 10. And it is put into actual practice by him as shown in 2 Sam. XII., when on the death of his child, after his having fasted and prayed earnestly for the restoration of the health of the child while it was yet alive, when it had died he arose and washed and dressed himself and did eat and go into the temple to worship, and when questioned as to his actions he said, "Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

The truth is that this great doctrine and belief reached its height in the person of Jesus Christ, who said that He had come into the world that men might have life and have that life more abundantly, and He brought it fully to light in His gospel that man is immortal and

shall have everlasting life through faith in Him and by His resurrection from the dead. It was from those lips that "spake as no man ever spake" that we hear, "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth." — John V. 28. Surely He who stood at the gates of Nain and commanded the widow's son who had died to come forth from the state of death and the son arose from his bier; and He who said, "*Talitha cumi*" to the daughter of Jairus and awoke the maiden out of her sleep of death; and He who stood by the grave of Lazarus, and bade him come forth out of the grave and he obeyed; could speak with Authority that was Divine, having the Divine knowledge and the Divine power in himself to lay down his life and to take it up again, as is fully shown in the scriptures — (see John X. 17, 18). The history of his birth, life, crucifixion, death and resurrection fully confirm the truth of it.

We can but note the length of time that actually convened between the death of Abraham, Isaac and Jacob, designated in Exodus III. 6,

when Jehovah proclaimed himself as their God. And it was indeed at a much later date still when Christ, being confronted by the Sadducees who sought to deny the resurrection declared unto them the error of their way of thinking saying, "As touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err." — Mark XII. 26, 27. Is not this sufficient proof of the immortality of man and of the individual personal life being in actual existence after the person has been called away by death?

It is just such evidence, such positive historical truths, such actual personal faith and experience, that inspire us to say with David, "Though I walk through the valley of the shadow of death I will fear no evil, for thou (Christ) art with me, thy rod and thy staff, they comfort me." The believer is as certain as he was, that it is only "The valley of the shadow" and that he shall in no wise be de-

tained therein, but shall "walk through" it to the life everlasting that is beyond the grave.

And more than all this, there is left no doubt whatever that man still retains his normal faculties and his own personal appearance and that he will be fully recognizable after having passed "through the valley of the shadow". There are so many scriptural sayings that are indicative of this, and so many historical incidents which have taken place in life and been faithfully recorded for us, that it is no longer held in question by the christian or intelligent bible-believer. There have been appearances and re-appearances since the ancient days of the Kings when Samuel lived and died and re-appeared from the dead (1 Sam. XXVIII. 7-20), to the days of "The Crucifixion", when Moses and Elias re-appeared on the mount of the transfiguration in their own persons and with their faculties of reason and speech fully retained and unabated after they had passed through the "valley of the shadow" and been "gathered unto their people" for thousands of years — Matt. XVII. 3. And above and beyond all these, are the many re-appearances

of Jesus after his cruel crucifixion and death. On the Resurrection Day we find that he actually appeared to Mary Magdalene in the garden; to the other two women from Galilee in Jerusalem; to the ten Apostles in the upper room there; to the two disciples going to Emmaus; to Peter alone in Jerusalem. And the Sabbath following the resurrection he again appeared to the ten disciples when Thomas was with them; and the week that followed the resurrection he also appeared to the seven Apostles and others at Tiberias when they were fishing; and then to five hundred brethren at once (1 Cor. XV.) then to James the Less (*ibid.*) and to the eleven Apostles on Ascension Day at Bethany. And then he re-appeared again after his ascension and was present at the martyrdom of Stephen at Jerusalem (Acts VII. 56) and to Saul the persecutor on his way to Damascus to put the christians to death, and talking to him and reasoning with him converted him (1 Cor. XV.) and was also seen by Apostle John who was banished to the Isle of Patmos, and it was on the Lord's Day, when he said unto him: "I am he that liveth, and

was dead; and, behold, I am alive forever-more, Amen; and have the keys of hell and death." — Rev. I. 18.

Now while none of those to whom Jesus appeared was credulous or easily persuaded to believe and some were indeed skeptical and some doubted at the first, yet did Jesus manifest himself so thoroughly and convincingly that even Thomas who said he would not believe except he could "see the prints in his hands" and Saul who was determined to have things his own way and was in an antagonistic state thereto, were convincingly led to believe and know that it was indeed He.

It is to be admitted that there were some things that were so strange in the appearances that it was thought that the body might not be the same. It could pass through closed doors and instantly transfer itself from one place to another like thought or spirit, but the body from the tomb was gone and Jesus soon had them all know that it was the same though rendered much more powerful and better adapted to the Spirit's use, while he left no doubt whatever in any mind but that he was

the same being with the identical body and spirit and appearance.

And if we would know with what body the dead come, I think that the truth is made clear to us by the Apostle Paul in his Epistle to the Corinthians when he tells them that it is with their own personal body and spirit. And that while it is sown a natural body it is raised a spiritual body. That is the same as saying that it is raised in a body perfectly adapted to the soul in its glorious and glorified state, and just suited to the moral and other conditions of the heavenly worlds whatever else they may be. And he proceeds to show, in the Fifteenth chapter of Corinthians and in the Third chapter of Philippians, that this body is to be "fashioned" not just according to earthly things but "like unto Christ's glorious body". This ought to suffice us; yet we are still further assured in Rev. XXI. 4, that, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Such knowledge made Paul say he would rather go than

stay were it not expedient that he should indeed remain here for a while for their sakes.

According to the Scriptures and the followers of Christ what a mighty and glorious transformation takes place with each human being on passing through the valley of the shadow of death. And oh, how very wisely and wonderfully this will measure up to the richness and wisdom of the Divine Creator, and be forever commensurate with his own personal goodness and eternal glory! There is not a single human being in all the creations, no not one, that shall lose his personal identity of soul and body. This is made as sure and certain as is that of his own being here on the earth. Every soul of mankind shall be just as sure of his own personal being, the being and person who once inhabited earth, as he now is of himself from the cradle to his grave.

What person of us, is not certain that he is the very same being who once sat on a mother's lap, received that mother's kisses, felt that mother's warm embrace, and heard her loving soothing words to him as a little child? But the material body while identical is not the same

material it was then. No man may be fully able to understand the completed transformation, the change being so great; the material body having been so changed that the same particles of matter are not there but the personality is there, and the soul and body remain the same, and each one shall know it as he awakes in the Christ likeness and is fully satisfied.

Immortality is truly inseparable from personality. The real destruction of a man's personality of being is for that man the destruction of himself. Every human being is conscious of his own personality. He knows full well that his being is independent of those materials of which his body is at any time composed.

Science will here lend us her helping hand. She teaches us that every seven years every particle of a man's material body is entirely passed off in waste; is truly elided and that no particle of it remains, and yet man is certain that he abides and continues on, being somehow clothed upon by new material and with a new body.

Then a man who is seventy years of age

knows, for he is assured by science, he has lost every particle of his material body at least ten times, and yet he is just as certain that he is the same being who as a little child felt that mother's love and returned that mother's kisses. Man therefore carries within himself the very proofs of his immortality, and the certainty of his personality, and manifested life-giving powers, even after every particle of his body has returned to its mother dust.

That a man's mind and soul has lived here, and lived on and co-operated in perfect co-existence with his body under all these changing circumstances here on earth, he is of necessity, and very reasonably so, led to believe that they will do so in the future state WHITHER he is going, and that his identity shall never be lost.

Every intelligent, reasonable human being knows that the human personality is the surest, as well as, the highest fact and truth in all creation. And it is to be believed, that if there is anything in all the created universe, which shall ultimately be preserved from destruction and kept for the glory of God, and so as to be for

the fulfillment and satisfactory ending of all earthly and created things on the earth, and prove the goodness in what God hath wrought, it is, THE PERSONALITY OF THE CREATURES WHOM GOD HATH MADE IN HIS OWN IMAGE.

Realizing the greatness of man made in the image of God, and knowing the infinite individuality in humanity, and perceiving that no two persons in all the world are precisely alike in form, in thought, in purpose or in action, and that each one is a perfect bundle of possibilities in himself and left free to say what he will be and do in the earth, and that each has an individual personal spirit of his own, we are constrained to believe in an endless progression in wisdom and knowledge and an actual advancement beyond the grave. Seeing what man is and what he has indeed proved himself to be in body, mind and spiritual development, his death and utter destruction is not even thinkable.

Psychologically there could be no greater descent of man than that of changing his wonderful personality into impersonality or nothingness. It is possible for us to conceive of

God blotting out the sun, moon and stars, and even the things of the material universe in time; but of His blotting out men's minds, men's souls and human personality, there is no power of mind to conceive of such a thing. It can never be. Having created man as he is and having established his being and personality from the beginning, and having bestowed upon man such powers; man's individual personal rights are inalienable, and the goodness of God and the justice of God would never permit of their utter annihilation or destruction. Man possesses attributes and powers which are truly grand and are destined of God for the future, and in the wisdom of God they must and will be preserved WHITHER man is going.

But I would have you mark one thing well. Life after death, or life beyond the grave, is not that living, loving salvation that is so freely offered to man in the gospel of Jesus Christ. Far be it from that. Universal life after death is not universal salvation. Indeed two things could not be farther from each other. They are as far apart as any two extremes can be,—as far apart as is life and death.

I must here frankly and honestly confess to you that it would be cruel in me to help you to a belief in life after death and not at the same time tell you of this known and vital truth concerning it. Such would be worse than cruel in me. I should consider it a sin and a crime and really murderous on my part, and a personal offense against God, and I could not do it and deal justly with you, or be at all honest with myself, or hope to be in anywise forgiven of God.

Therefore, without attempting in any way to uphold some sect or advance some righteous doctrine or belief, I must tell you plainly and explicitly that the wicked sinful human beings, all those who would be sinful spiritual beings after having passed through the "valley of the shadow of death", of a truth, would be in pain and misery in the presence of the Holy and Just God, and they would be forced, on account of their own sinful nature, to suffer eternally what is worse than death, were they compelled to remain forever in the presence of the Holy One and with his redeemed and sanctified children.

> The fish accustomed to the sea
> Must perish soon if left on land,

and man born in sin, shapen in iniquity and accustomed to evil all his life on earth must and will perish in the presence of the Almighty. To him God's presence will be a consuming fire. Man, who lost the likeness of God in the garden by his wilful disobedience and was driven out from His presence as with a flaming sword, must in some manner be re-generated and renewed in that likeness again, in order to be happy and live in the presence of his God eternally. This truth must appeal to you, since it is just as reasonable as it is righteous.

While man (Adam) in the Fall retained his intellectual and moral powers (the image of God) and was not deprived of his reason, conscience and freedom of will, yet he nevertheless at that same time lost the MORAL PERFECTIONS and is left destitute of the virtue of true holiness and the God-likeness. And now there is no man that is born of woman who can say, "I am free from sin" and state the truth. There must then of necessity be a complete and perfect re-generation and transformation of all

men into the likeness of God, in order to everlasting life in the presence of God in the world that is to come. They must be renewed in the spirit of their minds (Eph. IV. 23) and be not conformed to this present world, "but transformed by the renewing of the mind", that they "may prove what is that good and acceptable, and perfect will of God." — Rom. XII. 2.

And if you will now tell me what it was that distinguished man from the other creatures in the very beginning, I will tell you just why God said, "Let us make man in our image." Man may have been made precisely like the animal as to his physical nature and material body but what about his moral and spiritual being? Was he not made in the image and likeness of God? Man might be found to have the same or like corpuscles of blood to that of the ape, but his distinguishing mark is his character. A man's character forms his speech and not his speech his character. Character is everything with the man. Man thinketh, "and as he thinketh in his heart so is he." And as a man thinketh so is he judged in character. To think so as to lust is to commit the evil (Matt. V. 28) and

what natural man can then stand, pure and perfect in the presence of God? I repeat it, a man's character forms his speech, his life, his every action; and as it is here in this world, so it will be in the world to come, his character is going to form his heaven or his hell. I would emphasize this for there can be no question about it. Man must be renewed in the spirit of his mind so as to cast off his evil purposes, his vile habits and base motives, and he must be made in the likeness of God so that he can assimilate the character of God, such as may be witnessed and truly made manifest in the World's Ideal — the true and perfect One— the Lord Jesus Christ.

I think that no man need be told of his natural tendencies to do evil; he has them and he knows it without being told. When he would do good, like Paul, he has the evil present with him and he knows it. The fact of the sinful nature can not successfully be denied, for all have inherited it and it is universally recognized. But there is a better nature God desires we all should have, and he would be pleased to create that nature in us, not by giving us new

faculties but by renewing and utilizing our understanding, affections and will, and making us "new creatures" with new creations of righteousness and holiness, so that we (all mankind) may be in His image and His likeness as mankind was first so made in the beginning.

Now there is but one God. This fact is clearly shown and well supported by the very structure and order of nature. And this truth when rightly understood stands ever before us in direct antagonism to the idea of many Gods or no God; to all atheism, fetishism, polytheism, pantheism and material evolutionism. It is the accepted truth of all religion, whether Jewish, Catholic or Protestant, and it reveals to us the greatness of the Creator, the Fatherhood of God and the Brotherhood of man, and impresses us with our unbounded duty to our God and to our fellow man.

Man being created of God and called of him for a purpose, that is, to be sons and daughters of the living God and the creatures of everlasting life; makes man peculiarly bound unto God; makes God his father, the only fount of Infinite goodness, the Author of all that is pure

and holy in his life and character. And while the minds of men may differ, and they are seen to differ, and differ very greatly, yet their love must be and ever is the same. Persons who differ must therefore maintain mutual forbearance and in love show tolerance.

It was for just such living unity of spirit that Jesus prayed, saying, "Holy Father, keep through thine own name those thou hast given me, that they may be one, as we are", and not only so, but continued his prayer, saying, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." — St. John XVII. 11 and 20, 21.

And now do you ask me why we so readily and willingly accept these words of truth and believe in Jesus? "Is it because Jesus was such a good man?" I answer you, no. Well then, you say, "was it because he was an ideal and superb character and a sinless being?" And I again answer you, no. That he was a good man and a superb, ideal and sinless being is to be admitted

by all, for he lived as no other man ever lived and spake as no other man ever spake, and exhibited such a superb character as no man ever did, died praying for his cruel tormentors, persecutors, enemies and murderers, saying, "Father forgive them for they know not what they do." And, after all, these enemies could, with Pilate, "find no fault in Him." He was perfect in holiness and supreme in all that is pure, ideal and lovely. He was born in humility, cradled in an ox-stall, yet rose to such heights in greatness that men and angels called him blessed. But he was indeed more than all this. Lifted on the cross, he not only prayed, "Father forgive them" but, *He drank the bitter cup of sin for us.* Yes it was FOR US, and now the chastisement of our peace is on Him and "with his stripes we are healed", as was clearly seen and foretold by Isaiah, — Chap. LIII.

He was "bruised for our transgressions", and now we all can have this RENEWED LIFE in him. It was because he was more than "a good man" that we accept his teachings and life and believe in him. It was for this greater truth that the disciples and Apostles went to the

death and suffered martyrdom and his disciples have been and still are legion. They have all passed through sin, and the death unto sin through him, unto the re-newed life with him, and now with the untold millions on earth and in heaven they hold him in reverence and believingly worship and adore.

Oh yes, Jesus Christ was more than a man! Were he not, then would we have no Savior, no Mediator or Redeemer, and we would be unforgiven sinners with no hope of the everlasting life in the presence of God.

And had Jesus been really "a good man" (as some would make believe) then he could not at the same time have been a vile impostor, such a wicked one who led his disciples and apostles to suffer persecutions and martyrdoms from what he taught them to believe, and so as to deceive the whole world. Jesus must have been just what he declared himself to be, and he must have been GOD MANIFEST IN THE FLESH, and had power over life and death such as he claimed and actually proved himself to have. He proved his Divinity in that he laid down his

life and then took it up again, a thing which no man can do.

And it was this same Jesus who told his disciples to go unto an appointed mountain in Galilee and after the crucifixion and resurrection he would meet them. "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth" and there gave them the command and commission to preach his gospel unto all nations. (See Matthew XXVIII 18-20.)

It is upon such evidences of historical truth, actual facts proved by life and death, and life and its reappearance after death; truths confirmed by the voices of saints and the power of the Holy Ghost, which are seen, felt and truly made manifest in the world unto this day; that mankind has her belief and the assurance of the **WHENCE** and the **WHITHER** of man.

And should you, my readers, have any misgivings and doubt as did Thomas of old, then does the voice of the Scriptures and the voice of the living Lord speak saying, "I AM THE WAY, THE TRUTH AND THE LIFE; NO MAN COMETH UNTO THE FATHER BUT BY ME" AND WHITHER I GO YE

KNOW AND THE WAY YE KNOW" and "if ye love me keep my commandments" and, "because I live ye shall live also".

And what more should I say unto you here, oh man, than that which hath already been said: that in thy coming from **WHENCE**, thou camest from God; and in thy going from this life on the earth, thou goest, oh man, **WHITHER** to meet thy God, who is the "Alpha and Omega, the beginning and the end the first and the last", and thou art carrying along and away with thee thine own true soul-self which is in the image of God and should be renewed in the likeness of God, in order to the happy and glorious life in the presence of God forever and ever!

Whither?

The life that's lived for man and God
  Is an IMMORTAL BREATH!
So far above the brute and clod
  It is not lost in death.

And when Creation's turned to dust
  The end of mortals come
The human soul in wisdom just
  Is life's Elysium.

Lo, such a life of endless Love
  Will satisfy the soul
Through an ETERNITY, and prove
  The WISDOM of the whole.

Have FAITH IN JESUS, know the **WHENCE**
  The **WHITHER** then is sure
And, Life in death, the recompense
  FOREVER SHALL ENDURE.

THE END

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AUTHOR
Luckey, L. W. A.

TITLE
Whence comest thou?

DATE LOANED	BORROWER'S NAME